THE SURVEY

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The Gist of It

"ONE, two, three, four"—the First Class in reading, toes on the crack, small backs rigid, opened its primers with military precision at the teacher's count and proceeded to spell out, "Hon-es-ty is the best po-li-cy." The First Class in the American educational scheme of things was some time ago freed from the crack on the floor and the drill-sergeant commands, from rote spelling and copybook maxims. And now the attention of educators is turned to the First Class as it progresses into higher education and to the curricular shackles and the regimentation of subjects and courses it encounters there. On many college campuses, faculty and students are experimenting with the attitudes and practices that have added so much to the growth and satisfaction of the First Class in its primer days. On page 247, JOHN PALMER GAVIT, associate editor of Survey Graphic and ranger-at-large over Europe and America, describes what he found at Rollins College in Florida, where some very old ways and some very new ones are being brought to bear on the processes of higher education.

HAVING been a new-fledged lawyer himself, appalled by his ignorance of how to meet his first client and what to do for him, JOHN S. BRADWAY, now secretary of the National Association of Legal Aid Organizations, speaks feelingly (page 250) of what it means to the law student to have, through a legal aid clinic, an experience comparable to the internship year of medical students. Mr. Bradway has been for the past two years on the law school faculty of the University of Southern California. He goes next fall to the law school of Duke University.

THROWING stones at the Indian Office has for a long time been almost a habit with the socially-minded citizen. There is special cause for rejoicing therefore in the record (page 253) of what is going forward in the Indian schools under the leadership of Commissioners Rhoads and Scattergood, and Carson Ryan, Jr., formerly professor of education at Swarthmore college, recently appointed director of Indian education. LEWIS MERIAM, set down in Who's Who as a "statistician," was technical director of the survey of Indian affairs made by the Institute for Government Research at the request of the secretary of the interior three years ago.

A N.B. knows at first hand the needs and possibilities of the progressive schools which he sets forth so persuasively in an open letter to a generous millionaire, page 260.

IN the backward look over a little boy's life (page 261) there is caught by a sort of miracle of understanding "the essence of any child's spirit—a rare and perfect thing." OUIDA R. MEYER, the mother of Rick, was, at the time of which she writes, assistant in the library of City and Country School, New York City, where Rick was a pupil. She is now executive secretary of the Lincoln School of Teachers College, Columbia University.

MAKE believe that you are not a moron is the practical advice with which the dean of the University of Minnesota Medical School concludes his story of the relation of science of health (page 264), an abridgement of a commencement address. DR. LYON writes us to be sure to make clear that the M.D. which sometimes follows his name is an honorary degree. "My real status is (or was before I became a dean) that of a physiologist. I am one of those hangers-on, those lookers-through-the-fence, those outside-insiders, who find their way into medical schools through the unguarded portals of the sciences."

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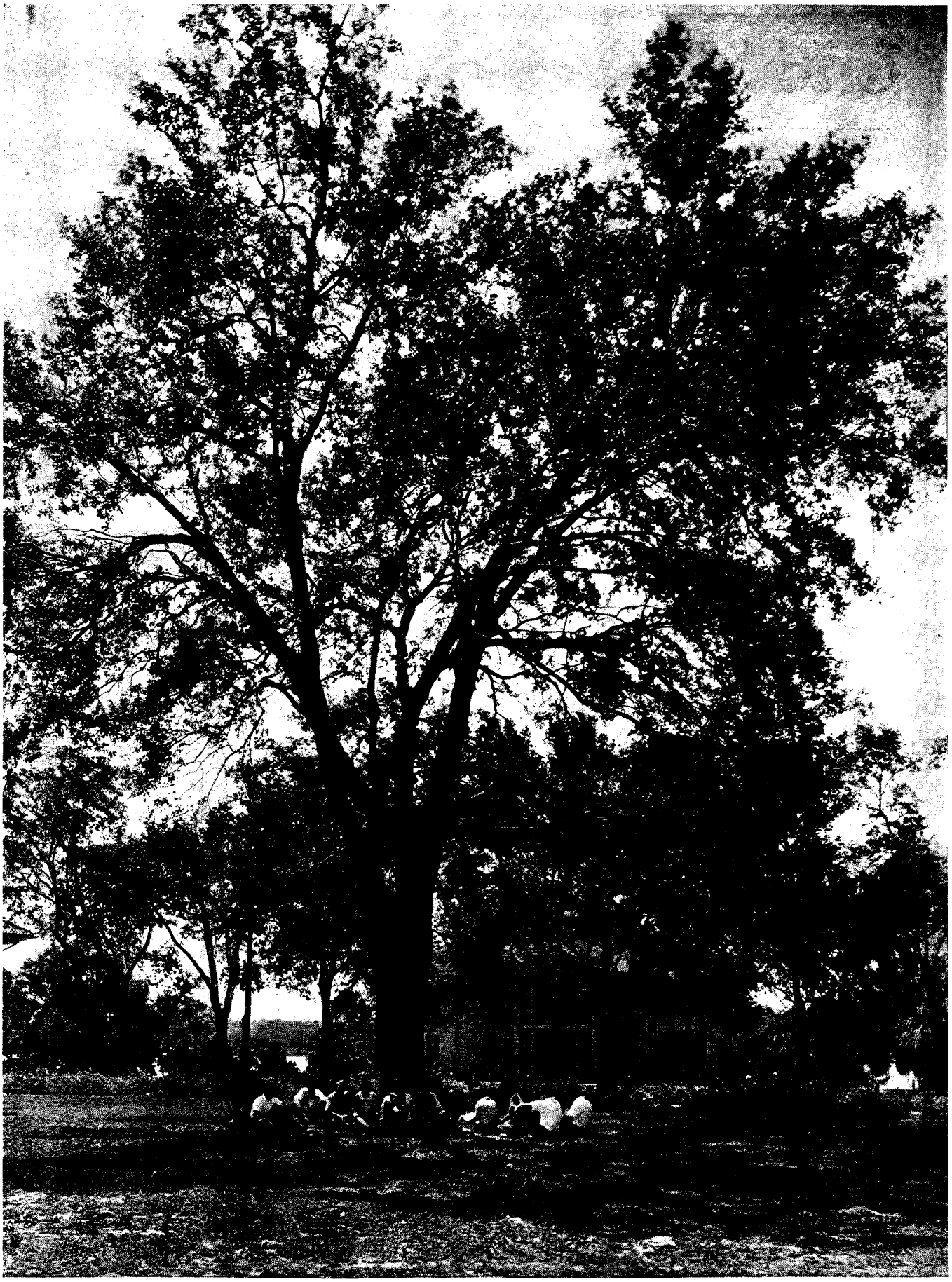

ENGLISH LIT. UNDER THE TREES AT ROLLINS COLLEGE

Instead of a classroom recitation, students "confer" with the professor on the campus. The Socratic method and the eight-hour day are part of an experimental effort to find out "what can be done about higher education." **(See next page.)**

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THE SURVEY
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Socrates on the Eight-hour Shift

By JOHN PALMER GAVIT

THERE is only one way to know what college to "attend." Even that way is not sure-fire. Spend four years, anyway two, at each of five or six, carefully chosen; better still a dozen. By the time you have finished with the last you may be in a position to discriminate among them, decide to look still further, or mayhap conclude not to go to college at all. Anyhow, you will have learned something about yourself, which probably is the best thing that one gets out of college experience. Or out of life, for that matter.

This country is all cluttered up with things called colleges, under all sorts of names, auspices, slogans and pretexts. Each has its own precious formulae and alibis; yet the thing hardest to find out about any of them is, what in particular justifies its existence? At each of some thirty-odd of them that I have seen more or less intimately I have asked about just that.

"Oh, yes," they usually said, "we have here the Real Thing. None genuine without the unbroken label and the name blown in the bottle. All others are spurious; at best imitations, infringements; anyhow different, subtly, perhaps conspicuously different. This is *the* college."

The answers, the techniques that they showed me, always were absurdly alike. Partly the reason they thought themselves peculiar in purpose, processes and atmosphere was that seldom do they really know anything about any college but their own. At every college that I know, extraordinary pains are taken to indoctrinate the student body, and the faculty too, with the conviction that there is no other college worth mentioning.

On the other hand, I usually was assured that there was no difference, fundamentally, between this college and any other. The sacred "essentials of education" of course were scrupulously safeguarded. As if anybody knew what those essentials might be; as if the whole educational world were not now as never before in uproar of controversy and experiment; mostly arising from the fallacious assumption that there is, used to be, or somehow can be contrived, some *norm* of curriculum, of teaching technique, which once discovered or *re*-covered, can be relied upon to do magic, regardless of places or persons.

The curriculum has been arranged [I quote from a college catalog taken at random] on the basis of principles and with reference to methods which educational experience has proved to be adapted to the fulfillment of the aims of a college of liberal arts.

Stuff and nonsense! Educational experience has proved nothing so surely as that "curriculum" as such is a dismal old fraud and that methods per se embody no virtue whatever. Upon "required subjects" there is plenty of insistence; it prevails almost everywhere; but there is little substantial agreement as to what shall be required, and about methods of instruction even less.

IT is difficult, I say, to get at the individuality of a college, especially that aspect of it which will mean something vital to *you*. Yet in fact every college has something of the sort. It is not always what the college itself thinks it is. Not only is it a subtle, imponderable thing, saturating and long-lived; but it changes almost imperceptibly as time passes and dominating influences shift. Reputations last far longer than actualities. You cannot get it from the speeches of the president or other "sales talks"; from the ballyhoo of alumni or the prowess of the football team; from the promises of the catalog or other show-window exhibits—photographs of buildings ancient, modern or prospective or of the beauteous environing scenery. Lists of distinguished alumni mean exactly nothing; seldom have they gained distinction through anything relating to their college experience; as likely in spite of all that. Even if because of it, it is no assurance that the college now is what it was then or that it will do for you what it did for them. Little more informing is the array of the "brilliant faculty" and their "productiveness" in print. Roughly speaking and waiving the consideration that half (to put it very conservatively) of the printed output of college professors, like that of other writers expressly including myself, isn't worth the paper on which it is printed, the fact is that such "productiveness" usually is in inverse ratio to teaching-ability. Regardless of that, a faculty may be highly distinguished, genuinely competent to the extent of 99 per cent; but if the interplay between your own very special self and the particular one-out-of-a-hundred, the individual professor with whom you come in contact at the point of your own particular private

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need and interest fails you, the faculty so far as you are concerned is a total loss.

> If she be not such to me,
> What care I how good she be.

What you want to know and can find out only by personal experience, is whether this college, this faculty, this particular professor, will be "such" to you. By the time you have found out it probably will be too late to go anywhere else. Mostly it will depend upon you.

IT'S no trick to find fault. Anybody can do it. The test comes with opportunity to show how it ought to be done and that it can be done. That takes time. For years Arthur E. Morgan was deploring the defects in the education of college graduates coming into his engineering projects. He thought he knew what was the matter. Suddenly an old college, dying on its feet, sat down in Morgan's lap, eager to love, honor and obey; begging for a new lease of life on any terms. Morgan was not a college graduate, he had no old college predilections in his bones nor any personal grievance. No sacred cows were sacred to him. Rooting out old foundations and building anew is the best thing Morgan does. And so—Antioch.

For years Hamilton Holt, A.B., Yale, 1894; postgraduate student at Columbia, 1894-97; LL.D., Litt. D., L. H. D., etc.; many years editor of The Independent, had been blaspheming colleges, not sparing his own. Suddenly, six years ago, another old moribund co-educational enterprise yclept Rollins College, forty years extant at Winter Park in Florida, snuggled up to Holt asking only to be shown how to stay alive. Holt had as little reverence as Morgan for old college ways and sanctities and he did have a personal grievance for wasted youth and thwarted interest.

In order to understand what Holt is trying to do you have to hear him saying:

> When I left college and entered my professional career as a magazine editor, I was profoundly impressed by finding that my colleagues in the editorial room, who never thought of teaching me anything, taught me everything; whereas my professors at the university who were paid to teach me, had taught me almost nothing. As I pondered over this paradox, the explanation seemed perfectly clear to me. With my business associates I worked elbow to elbow, desk to desk, eight hours a day, six day a week. I was as active in my work as they. Our relationship was constant, continuous, cooperative, personal, friendly, human. With my instructors, on the other hand, I had no relationship save in the most formal and forbidding way. When I was with them, under the recitation system at Yale and the lecture system at Columbia, they were active and I was inactive. The lecture system is a process by which the contents of the professor's notebook are transferred by means of a fountain pen to the student's notebook, without having passed through the brain of either. As for recitation, if anything is to be learned, it is the student who should question the teacher, not the teacher the student. Did anybody ever get an education by being a sponge?

These remarks, reiterated by Dr. Holt in many forms of speech and writing during the past ten years and more, afford the keynote for all that is going on and projected at Rollins. The essential object is to transfer the initiative and responsibility from the teacher to the student—*to substitute learning for instruction.* Not in some vague, theoretical sense—college people are all the time talking about doing that—but positively, aggressively; recognizing a substantial distinction as between an evil and a good.

Holt's first and chief endeavor is to get the teacher out of the picture; or rather to subordinate him into the background where, like the good children of a day that is gone, he shall be "seen and not heard," shall speak only when spoken to—in his turn. The professor is not supposed to profess—anything, except as a member, doubtless the best-informed member, of a democratic conference enlisted in a task of common interest. He is not supposed to lecture nor are the students supposed to "recite." There is no distinction between "class" and "study-hour": the two are merged in one two-hour period of "conference." Any student is free, of course, to pursue as far and as long as he or she likes, reading, investigation and discussion; but so far as requirements are concerned, all of his work on any given subject is done in the class-group; there is no such thing as "home-work." The teacher is there to help the students study; questions are more likely to be asked of him than by him.

"The theory behind this innovation, which we know as the 'conference plan'," says Dr. Holt, "is that the student's mind is immature; that frequently he does not know how to study; that he needs the professor most when he is preparing his lesson, not after he has learned or failed to learn it."

The two-hour period may pass without twenty words said on either side. On the other hand, some question by a student or remark by the professor may precipitate a discussion consuming all the time and perhaps wandering far afield. The method in its perfect expression combines the two functions of tutor and professor; Socratic, pure and simple. It is pursued throughout an eight-hour day, in periods of two hours each. "It is not a new-fangled experiment," Dr. Holt insists, "it is rather the recovery of a very old-fangled one. *We have resurrected Socrates, and set him to work on an eight-hour schedule.*"

THE eight-hour day finished, without any privilege of "cuts"—it's a day's work and one is expected to be on the job—the student is free to do as he will with his time, in sport or other recreation and in the multifarious ways of social life. Athletics, extra-curricular activities of many kinds, are not substantially different at Rollins from what they are at other colleges. They are regarded as a vital part of college experience. At the same time the place is not at loose ends. Rollins has been the subject of much absurd criticism, most of it by people who know as much about the place as I know about the psychology of the Mexican hairless dog. Certain of its own unofficial "publicity" has been to say the least unfortunate, essentially misrepresenting the spirit and real atmosphere of the place, which is as dignified, as intensely serious in its life as any college that I know of. It is less "collegiate" than most — I did not hear any college yell (although Rollins has three), nor see any other "bush-league stuff" during my seven weeks' stay there. But it is distinctly what the sailors mean by "a happy ship."

It is unfair either to or by Rollins College, to talk as if anything about its experiments had registered definitive success. Rollins is an *idea,* in the beginning of incarnation. Only two classes, those graduated in 1929 and 1930, have had throughout their four years experience of the "conference plan." Nobody at Rollins would abandon it but it is absurd to demand distinguished results within the short space of six years. Moreover that method is only a part of the experiment. Next fall will begin a second phase, far more revolutionary.

Holt took over a going concern, however tottering finan-

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cially, with habits and traditions and a conventional curriculum, which has remained substantially unchanged. The first attack was upon the method of teaching. Now attention turns to the substance. On February 27, the faculty unanimously adopted a plan proposed by its committee on curriculum after a full year's consideration and incessant discussion as well by several committees of students and faculty members; to say nothing of an outside Conference on Curriculum held at the college in January, under the chairmanship of Dr .John Dewey (see The Survey, March 15, 1931, page 658).

Space limits preclude detailed description of the project and none may say how it will work. The faculty expressly provided for modifications necessitated by experience. The essentials are (1) abolition of the traditional four-class categories of freshmen, sophomores, juniors and seniors, and creation instead of two divisions, Lower and Upper; and (2) abandonment of the conventional measures of time spent and "credits" based thereon; hereafter the criterion will be *accomplishment in fact,* regardless of the time spent or the method by which the work may be done. The question will be not, How did you get it? but What have you? For entrance there will be virtually the usual requirements, with greatly intensified care in selection among applicants. That is very strict now. Every entering student, come he how or whence-soever, will go first into the Lower Division, remaining as long as he must (with a time-limit of three years); passing on to the Upper when he can show that he is fit, be that after two weeks or two years. It is supposed that the ordinary student will require about four years in all, as he does now.

In the Lower Division he will fill in his gaps and lay a broad foundation for presumably more specialized work in the Upper. To be fit for the Upper, he must convince the Board of Admissions that he has adequate proficiency in English, mathematics through trigonometry, one foreign language (classic or modern), history, science, social science. Beside that he must evidence character, general intelligence, purposefulness and responsibility in the use of leisure. And he must justify his intentions as to work in the Upper Division. In that division he must make good with those intentions but the widest liberty will be accorded as to how he does it. All along the line there will be frequent checking-up. The broader the liberty, the stricter the accounting. A student will have to work for his A.B. degree, which hereafter will be the only one granted by the college. Rollins is not now, and will be still less, a place for loafers.

I WISH I had space to dwell on the many collateral aspects of Rollins College, conspiring to make it one of the most interesting college communities in America. For example upon the ineffable beauty of the locality in the heart of the amazing lake region of Florida; upon the unique way in which town and college have interwoven to create a real "university town"; upon the extraordinary group of cultivated people who gather there every winter, some of them in settled residence; upon the remarkable community orchestra that Mary Leonard has organized because she must have an orchestra if she has to make it herself. These and other things have to give way to the educational problem working out there; for the rest you will have to go and see for yourself.

The student body is permanently limited by vote of the trustees to seven hundred, but it is actually under five hundred. It is not an aggregation of northern "carpet-baggers"; Florida students heavily preponderate; but there are numerous delegations from New England, New York, Pennsylvania and the Middlewest, notably Ohio. There is a considerable foreign group. It is a fine cross-section of American youth, boys and girls alike. The only difference I could detect was in an unusually large proportion of high-grade, genuinely purposeful students. Repeatedly I checked over the list with faculty members and students and there was convincing agreement about fully fifty such—a surprising percentage. There is to be sure, as everywhere else, the stratum of mediocrity, shading off into the flappers and wasters. A curious phenomenon is the effect of the large liberty upon some who have rated high elsewhere under pressure of strict discipline in school and home; but who, here where nobody tells them what to do or how to behave, blow up—like deep-sea fish suddenly brought to the surface. It takes quite a while for such to adjust themselves to personal responsibility. Only people fit for self-control will make good at Rollins.

AND, obviously, only real teachers can fill this bill. They are scarce and they cost money; nevertheless Holt has been remarkably successful in gathering within the short space of six years a group of teachers to whom opportunity to teach means more than money. There are some gilt-edged personalities, priceless fit for this business, in the Rollins faculty. Some of the best, most responsive to this unique opportunity, he found in the old faculty. Some he has added. Some . . . well, as I said to Dean Anderson in the presence of a faculty group: "You have only fairly begun. You have your weak spots; your ponderous old owls, your stuffed shirts, your hot-air artists, your misfits and nit-wits; like every other college. I'm inclined to think the proportion of such at Rollins is uncommonly small. No names, thank you —you know them better than I do; but I'll bet your list is about the same as mine."

The dean grinned and looked round at the group. They laughed too, some of them a bit grimly. From sundry conversations I knew that each had his own little list of names in no instance including his own!

Some, both old and new, simply cannot do it. They don't know how—it's a gift of the gods. Some don't want to; the old routine way is easier. Or as one said privately to me: "I'm too old to learn these new tricks even if I really believed in them. Besides, I've got my good results the old way and what we want is results."

The students know; it was from them that I got the truth. You can't tell much about a teacher, even if you are president of the college, by visiting classes. The moment you enter the room the whole outfit, especially the professor, begins forthwith to pose, perhaps unconsciously; to try to do what you are supposed to expect. So Holt looks not for professors highly commended by other professors, but for men and women highly commended by students who know them. After all the student is the test of the professor and of the college.

Despite the shortage of straw, Holt's Rollins is making very good bricks. It needs more equipment, buildings, new library, dormitories—all the things that colleges are forever needing. Most of all it needs teachers of peculiar gifts. Somebody ought to help Hamilton Holt to get them. I know of no better investment.

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Law Laboratories

How the Legal Aid Clinic Trains Budding Lawyers

By JOHN S. BRADWAY

YEARS ago the writer, a few days after being admitted to the bar, interviewed his first client. As soon as the office door opened, a sort of stage fright gripped me. The visitor wanted a will drawn. I strained my memory for anything relevant to the subject of wills. There had been a course in law school on the law of wills, but nothing the client said had any reference to the cases studied there. Apparently the applicant had seen a will. I had not. The client seemed to know how a lawyer should act, and was obviously disconcerted by my helpless condition. The client suggested that the lawyer take notes, and practically dictated a will. This I took down in a dazed fashion without the slightest idea of what it was all about. At last the interview was at an end and I set myself actually to draw a will.

I believed that a lawyer would lose caste if he disclosed his ignorance by asking advice. I recalled the case-book method of study at law school and with what then seemed a stroke of genius, I began to review the complete case law of wills in my state as represented by the reported court decisions from 1700 down. At the end of the week when the client returned, the net result of hours of labor was a pile of notes digesting the judge-made law of wills. The client went elsewhere. I sat amid the ruins trying to find out what was wrong and why three years in a leading law school had not prepared me for a situation which reason told me must be quite simple. Why had I never seen a will? Why had I no knowledge of how to meet a client? Where did one go for these practical details of my profession?

In due course other clients came, wills were drawn correctly, the sense of stage fright was overcome, and ineffectiveness was succeeded by greater efficiency. Fellow members of the bar confessed similar experiences. Here was a difficulty of adjustment which all young lawyers, in greater or less degree had to meet—a gap to be crossed by those entering the legal profession. Social engineers build bridges across such gulfs for the convenience of the next comers. Wasn't there a chance here to do some pioneering?

As so often happens, this idea arrived at through personal experience was not entirely new. Others had realized the need and had made experiments, many of which were highly successful. The ambition to be a pioneer was modified into a desire to cooperate with those already at work on the problem. As a first step a study of the existing machinery was undertaken.

The first connecting link I found between the law school and the bar was the legal aid society. Since 1876 organized legal aid work had begun to grow nationally, and even fifteen years ago, when I first came in contact with it, it was giving annually legal advice and assistance to many thousands of poor persons. Law students and newly-admitted lawyers were occasionally taken on the legal aid society staff. In the rush of legal aid business, with no time to become morbid over mistakes, the student learned rapidly. Here was a real chance to divert to the channels of law students enough of the currents of the social and economic life of the community to start the inevitable seasoning process and so, mixing the metaphors, to bridge the gulf from theoretical training to legal practice by means of a conditional experience in dealing with law and human beings.

About 1913 the law schools began to establish legal aid clinics offering opportunities analogous to internship in medical education. In some instances this was done cooperatively by a local legal aid society and the law school. In some instances the law school set up its own organization. At present, legal aid clinics exist in one form or another at the law schools of Harvard, Cincinnati, Northwestern, Minnesota, California and Southern California. Elsewhere the plan is under way.

Let me draw on a two-year association with the legal aid clinic at the University of Southern California to show how the work goes on in one of these law school laboratories and something of its usefulness to student, client and the community. In Los Angeles the Legal Aid Society is housed in the Law School building on the campus of the University of Southern California. Duly qualified lawyers familiar with practice are in charge of it. Legal aid clinic work is required of all senior law students. These students have had at least two years' legal training and expect the year following to be earning their living at the law.

ONLY persons unable to pay a fee are accepted at the clinic. The applicant presents himself at the office in person, and the student interviews him to secure the facts. Then the budding lawyer retires to the back office to confer with an attorney who helps plan the campaign and passes upon questions of law and jurisdiction. The student returns to the client in the interviewing room and the case proceeds. Most cases are disposed of by advice, or by looking up points of law, drafting legal documents, or adjusting controversies. In all this the student participates. If court action is necessary, the student prepares the papers, gathers witnesses and other evidence, briefs the law and does all the work that a junior in a large law office expects as part of his daily routine. In the clinic the student is under constant supervision. In court he listens to the attorney try the case. He goes through the motions of practicing law with someone to protect the client from his inexperience.

The client secures a high grade of legal assistance, which the enthusiasm of the student, access to an adequate law library, constant supervision by members of the bar and advice from other members of the law faculty make possible. Further, the work educates a large section of the public to rely upon the law in an era when disrespect for law is only too prevalent.

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But what is the real gain to the student? Does the clinic bridge the gap between law school and law practice? The clinic sets out to teach the student five distinct things.

1. A practical view of law practice as distinguished from a theoretical view.
2. A synthesis of law school work, grouping the rules of law with reference to a client, and in action, rather than according to the formal, theoretical divisions of the law, such as contracts, torts, crimes.
3. A social viewpoint, considering the client as a whole—his individual as well as his legal needs.
4. A practical view of legal ethics and etiquette.
5. The ability to see a law case as a whole, to plan a legal campaign, to think in terms of "What shall I do?" and not merely, "What is the law?"

With these go self-confidence and a realization that justice is often eminently practical and not necessarily an insistence on abstract rights.

Let me illustrate this "course of study" by actual fact situations with which students are confronted in legal aid work. The following cases are taken more or less at random from a large number of similar problems which daily confront the students at the Southern California Legal Aid Clinic. The reader, to have a fellow-feeling for the student, need only imagine himself a law student with much theory and little practical experience, meeting these situations himself. The statement of the cases is sufficiently modified so that there is no disclosure of confidential communications.

THE DEBUT
Lithograph by Daumier

The first client one student met was a young colored woman, in tears over her plight. The student was one of the more mature men in the class and he managed to piece together the following story:

The client, Mrs. A, was an ardent baseball fan and had been attending every game for several months. She often took her next door neighbor, Mrs. X, with her as her guest, Mrs. A always purchasing both tickets. The baseball park, to encourage attendance, gave a numbered coupon with each admission ticket. This ticket was good on a drawing for an elegant new automobile. At last the great day arrived. Mrs. A had collected many coupons and when the drawing began she was sure that she had the winning number. She began frantically to sort her coupons and thrust some of them at her friend, Mrs. X, asking her to help look them over. As luck would have it, the winning number was among these, and Mrs. X, hearing the number called, jumped to her feet and rushed down to claim the car. Mrs. A said that she thought Mrs. X was merely claiming the car for her and so made no move. In any event, the friend got the car, drove it home, parked it in the front yard and refused to discuss the question of ownership. Mrs. A then came to the Legal Clinic with her troubles.

The student found himself with his hands full. He quieted the emotional client, set down her statement of the facts, looked up California law to see whether the transaction amounted to an out-and-out gift of the coupons from A to X, or something less than a gift which might leave some rights in A; and investigated the evidence to learn what we could prove if we should go to court. The next step was to check the other party's story. The student interviewed Mrs. X and found that she was determined to keep the car, claiming that the winning coupon had been given her. The student then discovered that neither party could afford to operate the automobile, so he determined to try to make a settlement without court action. After many conferences, long arugments and infinite tact and patience, the two women agreed to sell the car and divide the proceeds equally.

This was very different from opening a book, reading the printed facts and decision determining the point of law at issue, and briefing the case in a notebook. Here was a flesh-and-blood problem. Here were responsibility, the need to exercise judgment, experience in securing an adjustment between antagonistic persons, actual practice with the tools of legal procedure, the satisfaction of finding that under supervision he could apply what he had learned in the classroom.

There are other problems not immediately in the field of law which must be met and solved by students in the legal aid clinic. There is, for example, the attractive girl who says to the student lawyer after he has advised her on her matrimonial difficulties, "Now that I'm all through with him, won't you come over and see me this evening?" Another undergraduate was called on to deal with a more mature woman who insisted hysterically that she had been thrown out bodily from the office of a judge. A third student had as a client a man whose case had been declined by seven lawyers in a row, who insisted that there was a conspiracy against him, who had to be convinced against his will that his case had no legal merit and that it was still possible to obtain justice in the United States. Such complications encountered in practical detail, not bound in calfskin, broaden the younger lawyer and season him.

Another case grew out of this family situation: a young couple came from the East at the invitation of the husband's grandparents. The old people owned some dwelling houses which were rented. In return for collecting the rents and taking general charge of the business, the young people were to have a place to live and an income. It was further indicated that they were to be willed a portion of the grandparents' estate. Everything went smoothly for a few months and then a day of settlement came. The young people showed what they had received and what they had paid out for repairs, taxes and overhead, and offered the balance. An argument developed about the bills for repairs. Had the agreement been in writing it would have been easy to settle the matter amicably. As it was, each party questioned the good faith of the other. When all efforts at adjustment failed, the young people came to the Legal Aid Clinic, bringing the papers which had been served upon them requiring their appearance in court. The student, under supervision, drew other pleadings, arranged for their filing, searched for witnesses and sifted their stories for legally

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relevant facts, briefed the law in the case, saw that everyone was present on the day of the trial, and then watched the attorney for the clinic conduct the case. Eventually the court intervened with a suggestion for a settlement. An agreement was reached in the courtroom and judgment entered accordingly. There was nothing very dramatic about the case. But neither is there anything startling about the vast majority of legal proceedings. Such experiences modify the student's stereoscope of the practicing lawyer, so that it tends to conform to the reality.

That many students do not have a clear mental picture of law practice is demonstrated by day-to-day contact with them. One man voluntarily admitted that even half way through his last year he had absolutely no idea what steps were necessary before a case was ready for trial. From the time it was reduced to a question of law until that question was decided he was able to handle it with ease and ability. The long process by which the facts, the law, the evidence, the witnesses are organized was beyond his horizon until he met his first court case. He held himself fortunate that the experience came to him as a student in the Legal Aid Clinic, not as a practicing attorney.

IN the following statement by a student there is a chance to discover his social outlook if one will take the trouble to read between the lines:

> The first client I interviewed was a young girl about twenty-three. She brought her baby with her, and as I asked her to be seated she proceeded to place her baby on the top of my desk. The baby was about eighteen months old. All the time I was trying to listen to the story of the mother, the baby was yelling as loud as it could. Not a continual cry, but a continual yell. It refused to be held by any of the young ladies on the Clinic staff.
>
> The case was one of domestic trouble. The father, according to the mother's story, was tired of married life. If they went to the picture show in the evening, he would insist that the mother sit on one side of the theater and he on the other. The little mother in this case loved the father and did not want to become separated. Yet she had pleaded with him, as had others, apparently in vain.
>
> Since the father for the last few days had not provided for the mother and child, the case was one that had to be referred to the district attorney's office, for failure to provide. Nevertheless, after trying to console the mother by informing her of her legal rights—after, to the best of my ability, endeavoring to answer something like twenty-five questions she had written on a piece of paper; after having dodged the entire contents of the ink bottle and having used my handkerchief to try to remove from the baby's mouth the fragments of a large bead the mother had allowed it to chew, I was ready to say "Amen" when my client left the Clinic with her child.

The work of the clinic sometimes leads the student into the field of professional ideals. Idealism is not too rugged a plant. In conflict with the realities of earning a living, it has a hard struggle. The early days of the young lawyer's career are so beset by the problems of making his way, that too often his social point of view is sadly warped. That a man develop the moral stamina to weather this period is extremely important for the future of the legal profession as well as for him as an individual.

In the clinic, the student sees that the organized legal profession through two of its branches, the law schools and the Bar Association, are interested in the whole legal aid movement and to a large extent are sustaining it. Here is evidence that social service is a proper field of interest for a lawyer. But such interest is not spontaneous in most people. The clinic serves to direct the attention of the student to this form of professional usefulness, and to make him appreciate the social values of his chosen career.

Students under the pressure of work and responsibility that the clinic puts upon them are going through a maturing process. Along with the practical disciplines and the broader horizons they also gain a clearer insight into individual temperaments and abilities. If a man is often overhasty in deciding a given point of law, a few sharp experiences will help him to understand himself better. If a man cannot meet clients with composure but is able in drawing up briefs, there is a place for him in the highly specialized field of modern legal practice provided he knows his limitations. To another man the trial of cases in open court is the part of law practice which gives the greatest satisfaction. In the Legal Aid Clinic the embryo lawyer has a chance to observe himself in relation to the whole field of law.

Perhaps the clearest picture of the range of experience open to the student in these law laboratories can be shown by an analysis of the first one thousand cases handled by the Southern California Legal Aid Clinic:

NUMBER	CASES INVOLVING
248	Contracts, such as wage claims and small money collections
241	Relations between husband and wife
235	Real estate or personal property including landlord-and-tenant disputes
114	Tort liability, such as workmen's compensation problems, complaints against professional people, neighborhood quarrels
69	Relations between parent and child
58	Estates of deceased persons, minors, feebleminded persons, and bankrupts
35	Criminal matters, miscellaneous

A second table indicates how these one thousand cases were handled by the clinic:

477	Advice and referred cases
244	Advice given
186	Referred to private attorney
133	Investigated and advice given
95	Refused at first interview
91	Cases terminated by client
60	Disposed after litigation
32	Won
8	Discontinued litigation
6	Lost
6	Ex parte proceedings
5	Settlement after litigation
5	Purpose secured
3	Case technically won but no practical benefit
49	Adjusted
28	Satisfactorily adjusted
17	Adjusted without counsel
4	Partial settlement
31	Information secured and documents drawn
30	Investigated and refused
21	Investigated and referred to
13	Private attorney
5	Special agency
3	Special court
13	Client unable to advance costs

We have described a gulf to be crossed. Dependability and high ethical standards in the practice of the law are the goals. The legal clinic is no short-cut. But experiment proves that it does do for the law student what the hospital internship does for the student of medicine or the surveying trip for the young engineer. And beyond this the ethical idealism and practical efficiency carried over by the clinic from the classroom and library to every-day human problems should give results of real value of future leaders of the legal profession, and through them to the community.

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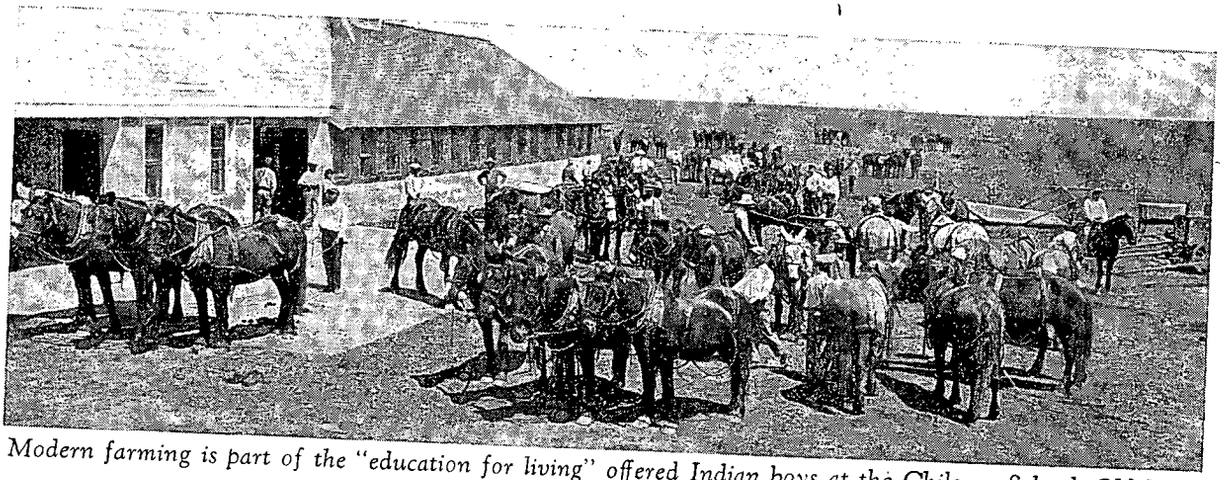


Modern farming is part of the "education for living" offered Indian boys at the Chilocco School, Oklahoma

Indian Education Moves Ahead

By LEWIS MERIAM

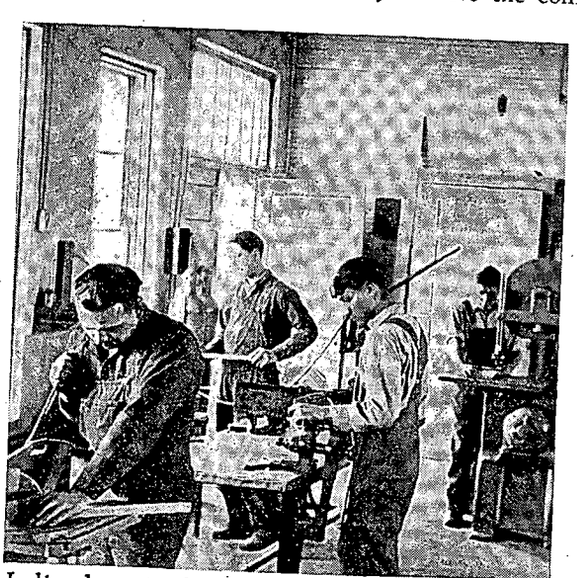
Illustrations from the Office of Indian Affairs

CHARLES J. RHOADS, commissioner of Indian affairs, and J. Henry Scattergood, assistant commissioner, are to be congratulated on substantial progress in the field of Indian education. Even vigorous critics of the new Indian administration would, I believe, endorse that statement. Insofar as criticism has been directed against the commissioners' work in education it has related to details and delay.

Those who enthusiastically endorsed the selection of the new commissioners and expected great and prompt achievements are, I think, entitled to a frank statement from one who has been in a position to observe developments as to the reason for such details as were open to criticism and for such delay as there has been. In fairness to the commissioners such a statement should be made.

That the administration of the United States Indian Service is one of the most difficult tasks in the national government is recognized. The new commissioners had not only to operate continuously a going concern having over 5000 employes, scattered over twenty-six states, serving over two hundred different tribes or bands, and dealing with an amazing diversity of subjects and conditions, they had at the same time to reorganize, one might almost say, to revolutionize, that Service. No two men however able and devoted could accomplish the two tasks. The staff of the Indian Office when they took office was fully engaged in current administration. It was not available for the problems of reorganization; many staff members were not competent to reorganize their work. Obviously the work of reorganization called for a special staff selected for that purpose, free from direct administrative responsibility. Only thus could the work of the old personnel in the service be studied and evaluated. The two commissioners alone could not do the personnel work that is necessary in so complex a situation, even had they been able to devote their full energies to it.

Unfortunately for the commissioners and for all interested in Indian welfare, some persons occupying key positions in regard to appropriations for the Indian Service did not understand the need for a special staff of reorganization. These persons blocked the commissioners' efforts to secure directly the necessary assistance and so forced them to proceed slowly and indirectly. They were in several instances forced to depend for information, advice and assistance upon the very employes whose work required revolutionary reorganization and whose efforts naturally were to protect themselves and their jobs. As the commissioners were new to the Service themselves, had little time to devote to the study of the personnel and its work, and had almost no independent investigators upon whom they could rely, in some instances mistakes were made which proved embarrassing. The very qualities of kindliness and charity that make them loved and respected likewise made them slow to act in cases of old employes who had many fine human qualities, but who were not equipped by personality or training for the places they held.



Indian boys in the Chilocco School shop are deft with the tools of the Machine Age

The commissioners' procedure in the matter of proper feeding of Indian children was forced upon them by a conservative gentleman in a key position who had denied the facts regarding the under-

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feeding of children that were published by the Institute for Government Research in its survey and subsequently verified by the commissioners' own investigations. The sharply criticized circular on discipline in the boarding-schools resulted from the dilemma of the old type of boarding-school superintendents who could maintain discipline only through autocraitc authority with corporal punishment behind it. The commissioners were overwhelmed by a mass of routine detail without adequate assistance. The surprising thing is not that they were put into some trying positions which resulted in sharp criticism, but that they are coming through within two years in a way to merit congratulations.

In regard to the food and clothing of Indian children in boarding schools one may say, "All is well that ends well." The conservative gentleman prevented the commissioners from getting full credit for a real achievement but, what is far more important, the Indian children got the necessary food and clothing. Incidentally his tactics hastened the introduction of labor-saving appliances in the boarding-schools and helped reduce child labor. Today the appropriations for food for the children are adequate, the appropriations for clothing are reasonable, and the amount of institutional labor required of the children is seldom more than the chores which a boy or girl in a well regulated farm family would reasonably be expected to do. The grounds for sensational charges against the Indian boarding-schools have been eliminated.

The old boarding-school superintendents who so strenuously urged the necessity of corporal punishment are rapidly passing from the picture. The federal retirement act passed by the last Congress reduced the age of retirement from the Indian field service from seventy to sixty-five. Many of the old type agency and boarding-school superintendents are gone or will shortly go. In their places are coming well trained superintendents, carefully selected and reasonably well paid. The untrained girls' matron and "disciplinarian," who used to be the officers immediately responsible for discipline, are giving way to trained and experienced girls' advisers and boys' advisers.

A new captain steers the educational ship and with him is an able crew, some new, with excellent training and experience gained outside the Indian Service, some old, equally well trained with several years of practical experience in the Indian Service. I cannot speak impersonally of the new director of education in the United States Indian Service, Will Carson Ryan. I knew him almost twenty years ago when he was a brilliant member of the group Philander Claxton brought into the United States Bureau of Education when he revitalized that agency of government. I knew intimately of Ryan's contribution to the welfare of government employes when as president of Local Number 2 of the National Federation of Federal Employes affiliated with the American Federation of Labor, he worked effectively for a sound retirement law and the reclassification of federal employes. Dean Gay of Harvard has told me how he picked Ryan as educational editor of The New York Evening Post on the independent advice of the two groups of educators who rarely agree on anything.

When the time came for the Indian survey, made by the Institute for Government Research, Professor Ryan of Swarthmore, with his long record of constructive work on educational surveys, was the logical choice for the educational assignment. I know perhaps better than anyone else what a tower of strength he was on that survey, what a contribution he made in every branch of the work, with his broad knowledge of social work, education and psychology, his dynamic energy and his many contacts with social and educational enterprises. When a committee consisting of Dr. Charles R. Mann, chairman of the President's Advisory Committee on Education and director of the American Council of Education, Dr. Suzzalo, director of the Advisory Committee, and Dr. H. A. Edson, chief examiner of the Civil Service Commission, gave Dr. Ryan the highest rating in the open competitive examination for director of Indian education and Commissioner Rhoads selected him for appointment, I was sure that the Indians at last had something for which to be thankful.

The group associated with Dr. Ryan in the general direction of Indian education compares favorably with the corresponding groups in such progressive and effective professional government agencies as the Children's Bureau, the Bureau of Home Economics and the Office of Education in the Interior Department. When the Institute for Government Research made its survey in 1926-27, Edna Groves, in home economics, was the one person on the central educational staff who was thoroughly qualified for her duties. She had raised the standards of home economics teaching in the Indian schools; and great credit is due her for making available the facts about the underfeeding of Indian children and for setting in motion the forces that finally made possible an adequate and suitable diet. Now Miss Groves is typical of the group of trained and experienced specialists in the several branches of Indian educational work. The development of cooperative leadership for Indian educational enterprise is such an outstanding advance, since the survey was made, that it is well to list this staff with a brief statement of the qualifications of the members.

Mary Stewart, assistant director of education. A graduate of the University of Colorado who was for eight years dean of women at the University of Montana, did graduate work at both Columbia and the University of Chicago, and was from 1921 to 1927 connected with the Employment Service of the United States Department of Labor.

Edna Groves, supervisor of home economics. An Oregon State College graduate with a graduate degree from Teachers College, Columbia University, Miss Groves was supervisor of

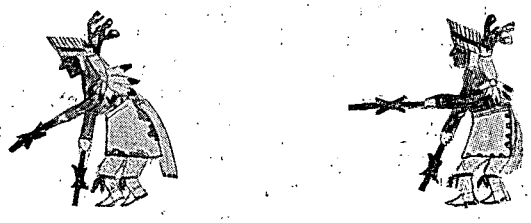
The Deer Dance

The Indians of San Juan had a Deer Dance this winter. They came from the mountains early in the morning before the sun rose. Two men called Apaches shot.

When the dancers reached the pueblo they went to their homes to eat their breakfast. When they finished eating, they went to the kiva.

When they are all together they put on their pueblo costumes and come out to dance. After they had danced three or four times the ladies ran after the deer.

San Juan Day School *Lino Tapia*
San Juan Pueblo, N. M.



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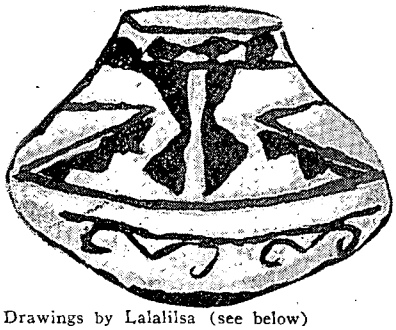
home economics in Portland, Oregon, prior to her entrance into the Indian Service. She has charge of the institutional housekeeping as well as the home economics instruction in Indian schools.



Drawings by Lalalilsa (see below)

John H. Holst supervisor assigned to secondary education. A product of western and eastern colleges and university, Mr. Holst was for fifteen years head of the Department of Education of the University of Montana.

Rose K. Brandt, supervisor of elementary education. A graduate of the University of Wisconsin, Miss Brandt had had experience as teacher and principal in various types of schools before she took her work for the master's degree at Columbia. For four years prior to coming to the Indian Service Miss Brandt was state supervisor for rural schools in Montana.

Samuel H. Thompson, supervisor assigned to public school relations. A former state superintendent of public instruction for Tennessee who has served in private as well as public schools and has also had considerable business experience.

James Arentson, supervisor of trade and industrial education. A graduate of the Iowa State College at Ames. Mr. Arentson was for ten years state supervisor of trade and industrial education for Tenessee. He has also had practical experience as a machine-shop foreman and agricultural engineer.

Special mention should also be made of the service rendered by Earl A. Bates, professor of anthropology at Cornell University, who has done constructive work with the New York Indians. Loaned by Cornell for a year, he has personally represented Commissioner Rhoads as an advisor in Indian extension work.

In his recruiting to fill new educational positions Carson Ryan has had one assistant who is not on the educational staff but who since February 1930 has been on the personal staff of Commissioner Rhoads as field representative, specializing in personnel. He is a member of the American Association of Social Workers, a former secretary of the Michigan State Conference, and immediately prior to his appointment director of the Council of Social Agencies of Montclair, N. J., and a teacher at the New York School of Social Work. Robert T. Lansdale has done a magnificent job for the American Indians and when Commissioner Rhoads was able to add to his staff of personal field representatives he again turned to social work and selected Mary Gilbert McGair of Providence and Charles Berry from the Provident Association of Kansas City. The directing personnel is of course the yeast that will leaven the entire personnel. It is already at work.

In the chapter on Education, the report of the Institute points out: "Properly equipped personnel is the most urgent immediate need in the Indian education service. At the present time the government is attempting to do a highly technical job with untrained, and to a certain extent even uneducated, people. It is not necessary to attempt to place the blame for this situation, but it is essential to recognize it and change it." That was written of conditions as they were in 1926 and 1927.

Today the entrance requirements for educational positions in the Indian Service are well above the minimum requirements of most of the states, although they are still below those of the better urban school systems. For the first time in the history of the Indian Service it has been possible to place the position of superintendent of Indian schools and school systems on a professional basis, calling for university training and special work in school administration. Increased appropriations have permitted better salaries, and the general depression has made public service positions financially more attractive. The Indian Service is now in a position to compete for promising personnel.

The marked improvement in personnel will raise the quality work which the Indian Service schools were doing at the time the survey was made—traditional school work, trade and industrial education, and training in home economics. Important as these advances are, of even greater importance is the introduction of trained workers in fields neglected under the old regime. One hardly knows which of these new developments should be taken up first as being of the greatest importance, because they were all such obvious and such vital needs.

My own enthusiasm gives first place to the school social workers, who are being taken on to smooth the path between the Indian family and the local public school. Today more Indian children, wards of the nation, are attending local public schools with the other children of the community than are attending Indian day-schools or boarding-schools maintained by the United States government or by the Christian missionaries. Since in a large part of the Indian country the Indians must ultimately find their places in the economic and even the social life of the general community, this policy of placing children in public schools rather than in segregated schools is a long step in advance, and it is so regarded by the Indians. Since most of the Indian families, because of extreme poverty, have a low standard of living accompanied by the ill health that results from bad food and inadequate clothes and shelter, their children have not always been welcomed in the public

Pottery

My mother makes pretty jars.
She takes clay and makes it soft in water.
Then she makes a hole in it with her fingers.
Then she places more clay around the top to make it larger.
She makes it smooth with a piece of gourd.
When it is large enough she takes yellow clay,
and paints the picture or design on it.
When it is finished she makes a fire with sheep manure,
and puts the jar inside.
After about an hour it is baked.
Mother takes it out.
Then she takes it to the store and sells it.
She buys some apples for Joseph and me.

Zuni Day School — *Lalalilsa*
Zuni, N. M. — *Age* 8

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Picuris Creek

Picuris Creek flows beneath the pueblo.
In the spring the most water flows down it.
Now the water is muddy.
In the summer it will be clean.
The Indians water their gardens with the water.
They bring it to their fields in ditches.
The wheat must have this water to grow.
Big trees grow along the bank.
Many bushes also grow close to the bank.
We love this stream.

Picuris Day School — *Salvador Arguello*
Northern Pueblo Agency, N. M. — *Grade III*

schools. Fortunately race prejudice against Indians is rarely encountered, so that when health and living standards are corrected the Indian children are received in the schools without objection and even with enthusiasm.

The enthusiasm comes in part from the fact that the Indian Office pays tuition for these wards who are exempt from local taxation; and many a sparsely settled western community finds that it can have a better school for all the children than it could possibly have if it excluded the Indians and received no federal funds. In these days of drought and depression some communities are discovering that they could not pay the teachers' salaries if it were not for cooperation between nation and state or county in educating Indian children. The one thing that was needed was the school social worker who could help the Indian children, the Indian families and the white citizens get the maximum good from this cooperative arrangement. Now school social workers are being introduced.

Scarcely second in far reaching effect, is the introduction of trained vocational guidance officers, vocational counsellors and placement officers. The Indian boarding-schools of the past taught, rather inadequately, such trades as were easily fitted in to school routine without much thought as to whether the Indian youth could get a job at that trade on leaving school or use it on the reservation. When the Indian child left school, whether he grew too bored to continue or got into trouble, the responsibility of the school stopped short. The problem of getting established as a productive member of society was left to the inexperienced and inadequately equipped Indian youth. If he returned to the reservation he found himself educated away from parents and community and unprepared to gear himself into such means of self-support as existed. The boys and perhaps even more the girls had at boarding-school lived the pleasant, comfortable lives of white highschool students and now they were back to the primitive. They were put up against an almost impossible situation, as were their parents and grandparents. If the Indian youth went to an urban community to make his living in competition with the whites, he found himself untrained, without relatives or friends, helpless in the practical details of living in a city and getting a job. The Indian schools had given him no experience in earning or in spending money. He had been completely institutionalized. The wonder is not that many Indian boarding-school graduates went back to the blanket, but that a considerable number made good.

Now that the schools recognize the placement of the Indian youth as their responsibility, they put themselves to a genuine test of usefulness and under competent supervision with real teachers they will either do their job well or cease to exist. Parenthetically, I may express my personal opinion that several of the non-reservation boarding-schools will and should gradually disappear: they have outlived their usefulness and can scarcely hope to fit the present-day Indian youth for life as well as can local public schools or even, for some Indians, reservation boarding-schools.

Although the segregated Indian boarding-schools maintained by the government are passing, I think it is admitted even by those who dislike institutions, that in some parts of the Indian country the boarding-schools are still necessary, particularly for the older children. At the time of the survey the boarding-schools were characterized by a militaristic routine that submerged the individual and gave no real opportunity for the development of initiative and personal responsibility. Everything was done by falling in line and marching on signal from a bell or a whistle. Boys were generally segregated from girls and in many schools the children were also rigidly subdivided by age. Only in exceptional schools was any provision made for adolescents of the two sexes to meet in wholesome recreation. Complete repression was the easiest and the safest way to solve the boy and girl problem. The school was not responsible for what happened when the boys and girls were finally free from the untrained girls' matron and the domineering for the actualities of life and that the relationship of the sexes is one of the outstanding problems to be faced was rarely admitted. The general attitude of the type of employe the service then possessed was, "There is no other way."

THE new administration is bringing in persons trained to deal understandingly with the problems of adolescents. Naturally these changes take time. The commissioners are making every effort to deal fairly with old employes and to continue to use them where possible, but through prompt and vigorous action in current cases of harsh discipline they have served notice that the days of that sort of thing in the Indian Service are over. They may not be eager to dig up old offenses of this nature committed by present employes before the new commissioners took office, but they have shown they will act promptly to remove from the service anyone who offends today.

The former practice of the government boarding-schools was to suppress all that was Indian in the children. English was the only language used. Indian art, Indian songs, Indian dances were taboo. Anything Indian was necessarily inferior. Indian children capable of doing beautiful handwork were taught the sewing and "fancy work" of New England. At the time of our survey a few progressive teachers had broken away from past principles and were letting the children practice their native arts. Now the service is encouraging Indian arts. At the Pueblo (village) of San Ildefonso in New Mexico lives a gifted Indian woman, Marie Martenez, who makes black pottery of outstanding beauty and craftsmanship. She not only earns a living for herself but, more important, she is making a real contribution to American culture. Today the girls of San Ildefonso who are attending the Santa Fe boarding-school are taken back to their pueblo each Friday afternoon for two and a half hours and are taught pottery-making by Marie herself, receiving their instruction in their native language.

The new policy also provides for education directly related to the lives of the various Indian groups. In official language, "The Indian Service is by no means committed to a single

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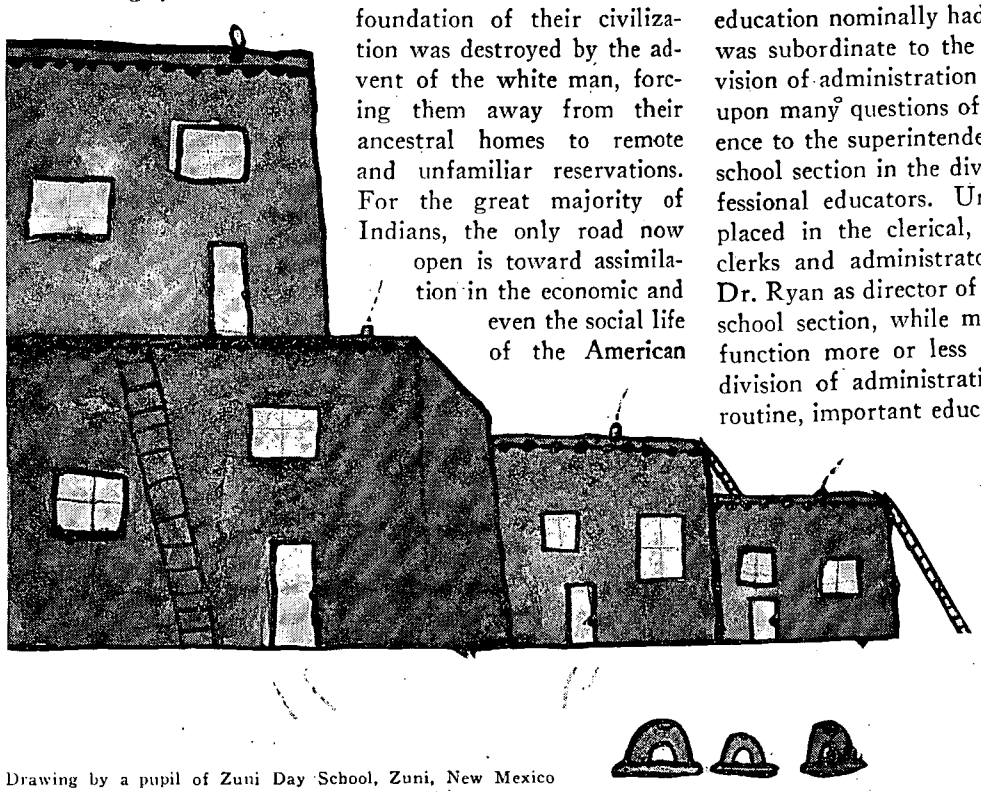
type of education — whether boarding-school or day and public schools—but rather to a program that involves study of each individual jurisdiction to ascertain the special program necessary." Gone are the days when all United States government Indian schools had a uniform course of study with standard examinations sent out at the end of each school year from the Washington office. Going or gone are the standard text-books. No longer will the little fourth-grade boy in the day school in the barren Nevada desert rise in his place and read slowly and mechanically from a prescribed standard reader designed for white schools:

What do we plant
When we plant the tree?
We plant the ship
That sails the sea.

No longer will the struggling teacher be called upon to try to give to this child of the desert some idea of what it is all about—how in some parts of the country trees grow so tall and straight and strong that they can be made into lumber that can be used for those strange things called ships that sail the even stranger thing, a sea. Education can proceed from the familiar to the new and strange. It will no longer be remote and unrelated.

The primers of the older city school systems are giving way to delightful special reading material prepared by the Indian children themselves in cooperation with real teachers. The illustrations, often drawn by the children, are of things that are part of their daily life. Perhaps some day the city school children can learn something about the lives of the Indian boys and girls in the Southwest by reading the material prepared by the Indian children. They will get an idea of Indians very different from the ideas they get in the movies.

Tempted as we all are to talk and write about the picturesque Indians of the Southwest who still possess much of their native culture, we must bear in mind that they constitute only about a quarter of the more than three hundred thousand Indians with which the service deals. Most of the Indians largely lost their native culture when the economic foundation of their civilization was destroyed by the advent of the white man, forcing them away from their ancestral homes to remote and unfamiliar reservations. For the great majority of Indians, the only road now open is toward assimilation in the economic and even the social life of the American community. This process is taking place. The object of the Indian Service is to strive to have it take place on a safe plane. For this reason the following statement of what the Indian Office regards as probable next steps in federal-state relations in education is exceedingly important:



Drawing by a pupil of Zuni Day School, Zuni, New Mexico

Furnish to the state education authorities the most recent accurate data available as to the location of Indian children of school age in their states.

Wherever state and local communities are willing and able to take over the schooling of Indian children, give them every possible encouragement and help.

Study carefully each existing boarding-school situation to determine whether the school is one that should be closed soon, continued for some other purpose, or maintained indefinitely.

Put existing Indian schools into a position where they constitute a real part of the educational program of the state—using state courses of study wherever possible as a basis, and meeting state requirements insofar as these are consistent with an education planned to meet the needs of Indian children.

Making better tuition arrangements—using tuition payments in particular as a means for getting a better quality of education for both whites and Indians; better qualified teachers, health follow-up, hot lunch, visiting teacher (school social worker) to work between the school and the home.

Develop a more modern type of supervision through:

Supervisors from the Indian Office who seek to help the people in the field, rather than merely to inspect; these supervisors to visit public and private schools where Indian children are as well as government Indian schools.

In states where numbers warrant, a state supervisor of Indian education as part of the staff of the department of public instruction, working directly under the state superintendent or commissioner of education.

THE formulation of such an educational program and more important the development of a professional staff competent to give it full effect are two of the outstanding achievements of the new commissioners. They are given far greater significance by an order signed by Commissioner Rhoads and approved by Secretary Wilbur on March 9, 1931 reorganizing the directing staff of the Indian Office.

Under the old organization the superintendent of Indian education nominally had real authority but in actual practice was subordinate to the division of administration. The division of administration even had a school section that passed upon many questions of school administration without reference to the superintendent of education. The employes of the school section in the division of administration were not professional educators. Under the classification act they were placed in the clerical, administrative and fiscal service as clerks and administrators. Even after the appointment of Dr. Ryan as director of Indian education in August 1930 the school section, while made a separate division, continued to function more or less in contact with the non-professional division of administration. In accordance with the ancient routine, important educational matters coming from the field were directly referred to it, matters which profoundly affected the whole educational enterprise. Soon Commissioner Rhoads directed that letters and memoranda from the schools section should be passed upon by Dr. Ryan before coming to him for signature, an improvement of course, but still a left-handed way of dealing with professional questions.

Under the reorganization order of March 9 (*Cont. on page* 293)

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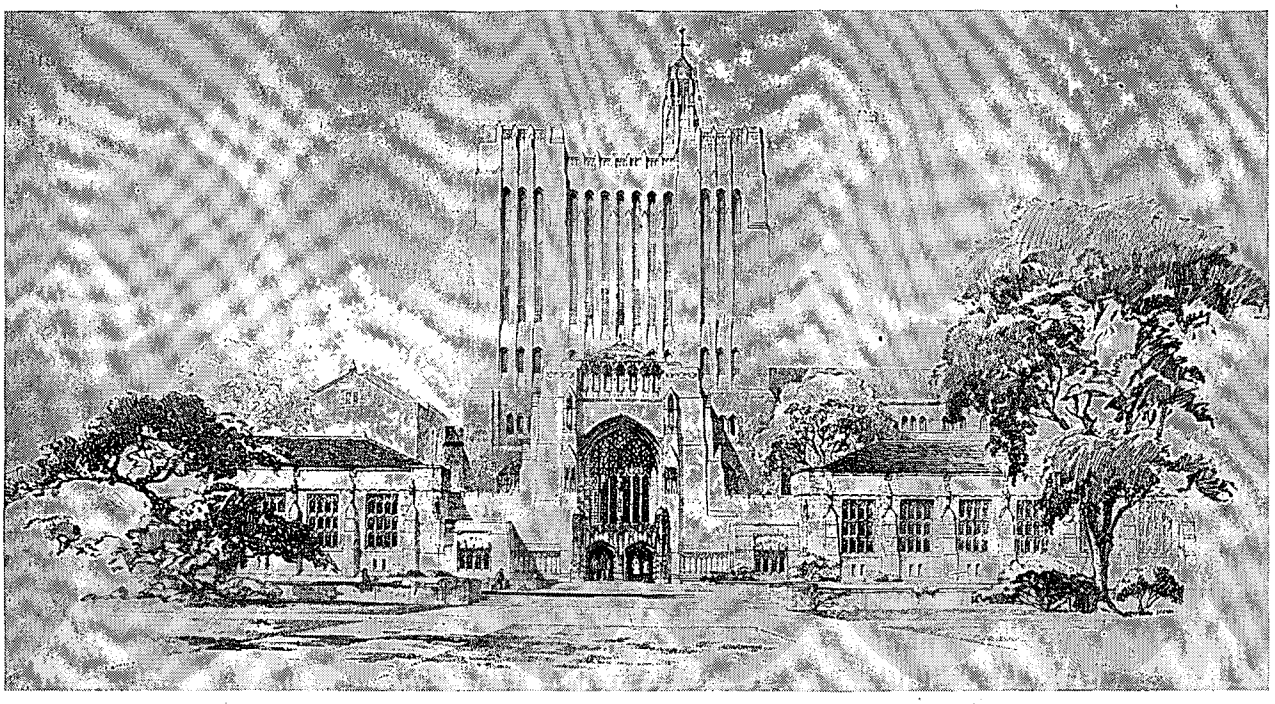
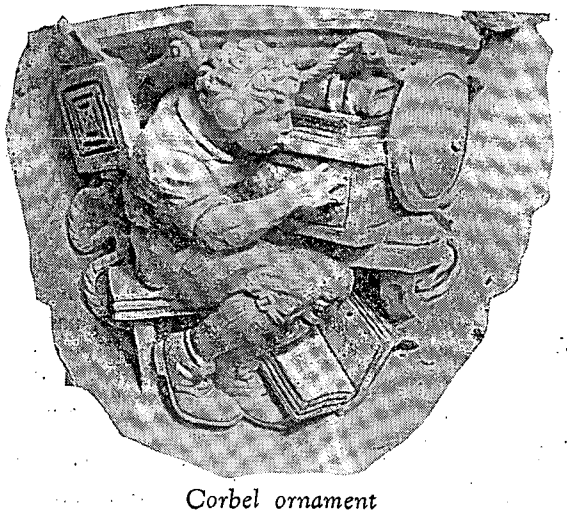


The main facade, showing great book tower. From the architect's drawing

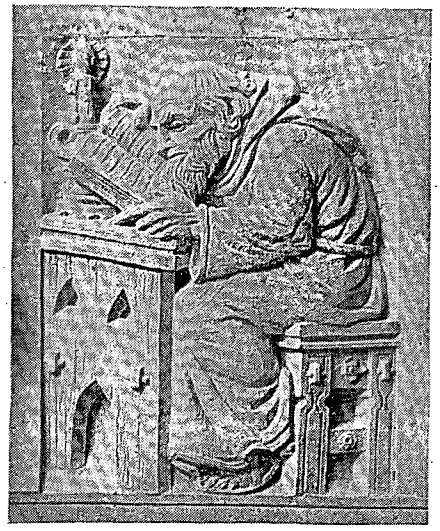


Corbel ornament

Yale's New Library

Designed by JAMES GAMBLE ROGERS

THE library dedicated a few weeks ago at Yale was designed to be both an impressive memorial to John W. Sterling, whose munificent bequest to his university has made a number of other new buildings possible, and a utilitarian building for use and future growth. Modern Gothic in style, it incorporates a massive book tower with stack room for three and a half million books, and space to expand. The details of the plan followed suggestions from the heads of other great libraries and requirements drawn up by the staff and the faculty. The rooms of the ground floor are for general use, with thousands of books easily accessible, the upper floors for research, its space given to seminars, studies, special collections and stalls. The ornament of the building, hundreds of decorations in stone and on windows, symbolizes the contents of a great collection in all fields of learning, most of it having its source in illuminated manuscripts, rare books, old woodcuts, or volumes characteristic of the special rooms which it adorns.



Stone panel from an old woodcut

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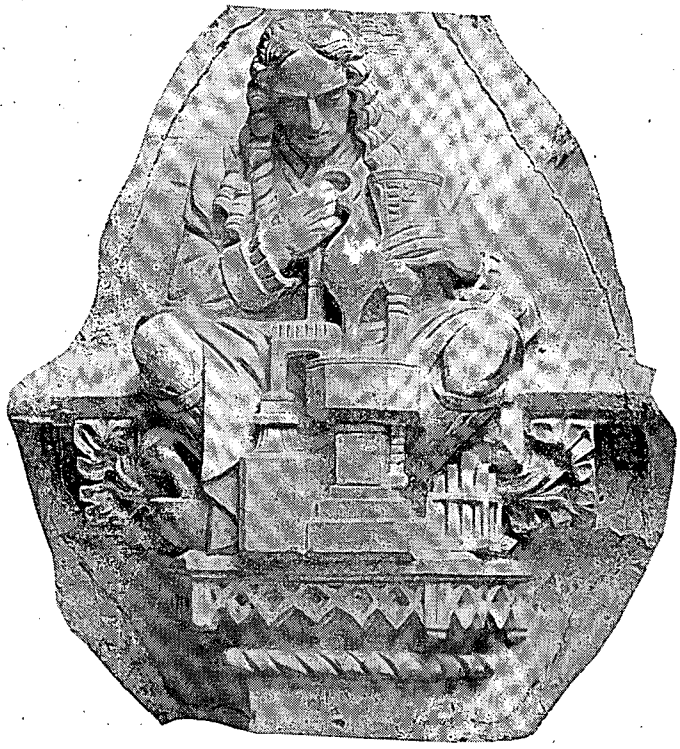
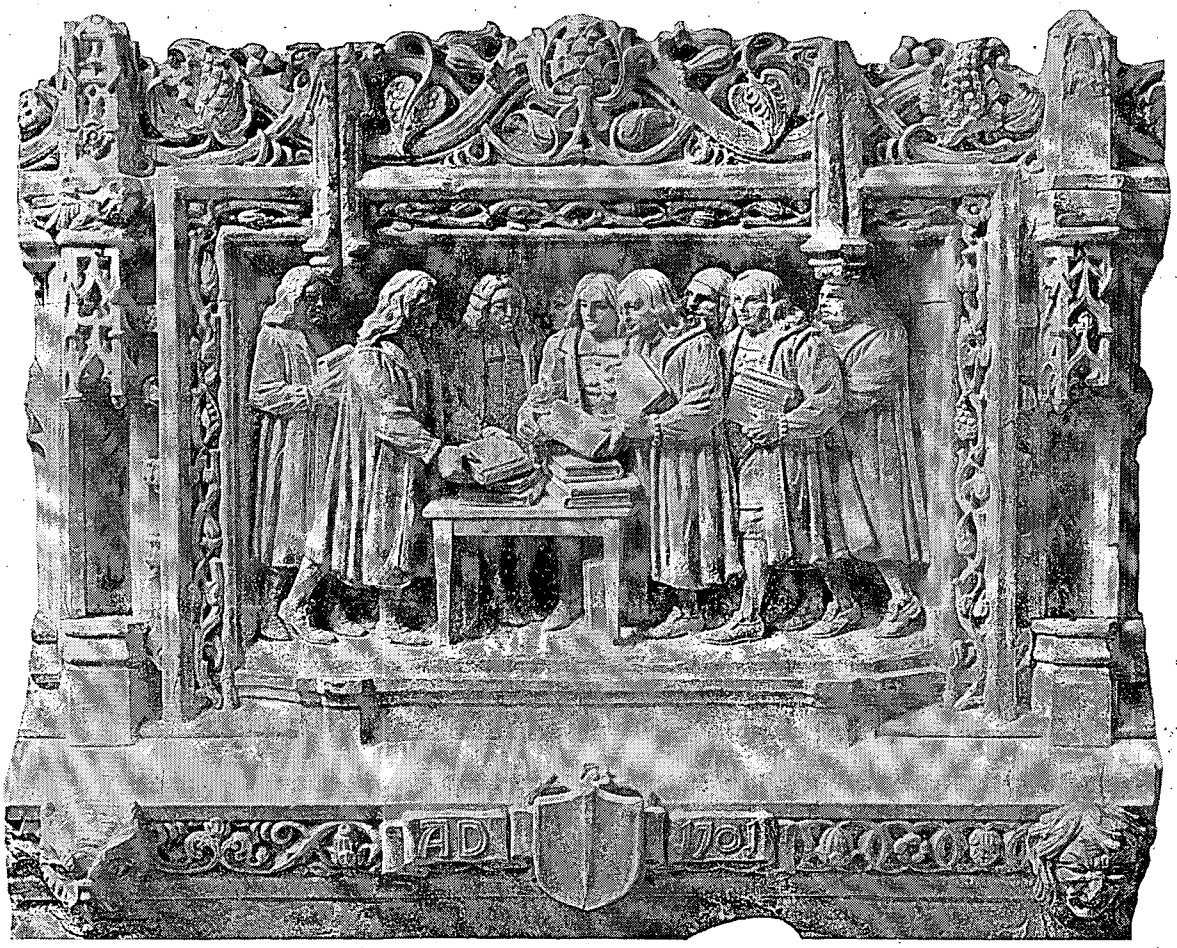


NEWTON

ADAM SMITH

Models of two of the fifteen figures on the buttresses of the main facade Below, carved stone panel in entrance hall. René P. Chambellan, sculptor



The beginning of Yale library with forty books contributed by the ministers who founded the college

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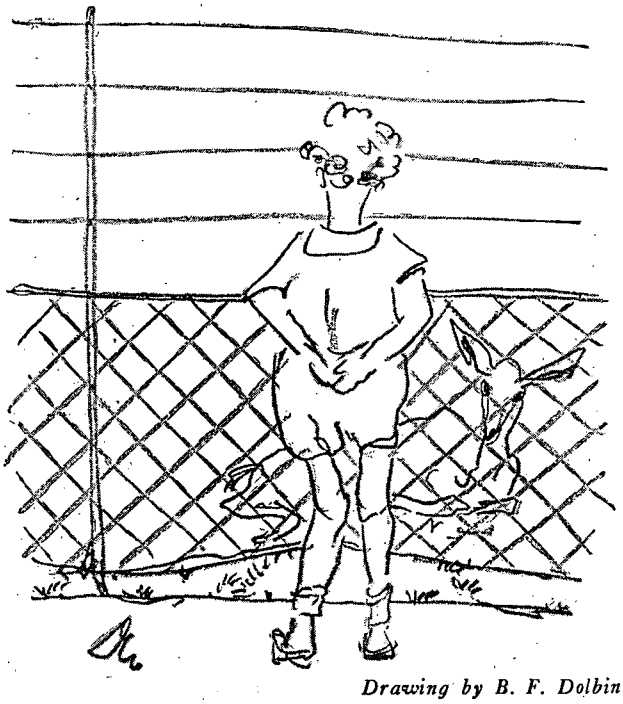
An Open Letter to a Benefactor



Drawing by B. F. Dolbin

DEAR SIR:

You are contemplating a handsome present to the community—I read of it almost daily in the newspapers—and you are weighing the claims, all so just, of the hospital, the museum, and the college. You have given so generously to them all. But this time will you let me suggest something—oh, I've thought it out very carefully before I ask it,—will you give a check as handsome as the others, to a school, an elementary school?

There—I knew you'd be astonished! "Why of all things," you will murmur, "to an elementary school? Public funds surely take care of public education and, I understand, very efficiently."

May I have ten minutes of your time? If I cannot convince you in ten minutes—then let me tell you of people who can.

It seems a most unusual proposition to you, and small wonder. I have known of several educators and their friends who have planned, started and endowed elementary schools; I have heard too of wealthy men giving their towns beautiful school buildings; but not often did I hear tell that an excellent long-established private elementary school received a check from an excellent and long-established financier just as though it were a college.

The reason for this is not far to seek. Our early settlers established schools of elementary learning for everyone, to be paid for out of the public funds. Higher public schools followed; but the colleges were started as privately financed enterprises until comparatively recently, when there grew up state-founded universities. The private colleges still depend upon large sums of money from private individuals and there is a field here for endless endowment for, judging by accounts of student enrolment, we need more colleges and more different kinds of colleges than we have at present.

But meanwhile, consider the elementary school. There it is that every child must go. There it is that every child comes under his first and most lasting educational influence. He may have far horizons opened to him, an attitude of generosity and alertness fostered; he may learn to use his powers with confidence and to cooperate with his fellows wisely.

On the other hand he may be led to a school that is uninspiring, dulling to his curiosity; a school that offers no scope for his interests and no fine relationships with his fellow victims. It will depend upon the traditions of his school and upon the training and natural endowments of his individual teachers.

If your town, sir, has public elementary schools free from political control, able to command through good salaries and a reasonable amount of freedom the best teachers in the field; if the children troop to school gaily and flourish there—well, sir, in that case please hand this letter to another benefactor! You might give them some special gifts of equipment, but by and large they don't need you.

But suppose you live in a town where school is perfunctory; the rooms are crowded; the teachers have been there since God knows when, and are kept there by "influence;" a new idea hasn't drifted in since the day that dad himself entered—*that's* the town you must do something for. But wait just a moment please; *don't* give them a new building! Equipment is not what they need. Before those schools can use new equipment they need a new spirit. They and the people they represent need to recognize their responsibility toward the present generation and to face it with the best of present-day educational thought in mind. What can you, with all the money at your command, do to make education an honest, real, and living thing in your community? What, concretely, can you do, let us suppose you ask.

IF your energies and abilities lie along these lines you can fight as a public-spirited citizen through press and campaign for public schools as free from corruption and as up-to-date in method as, let us say, your fire department. Perhaps you can incite your woman's club to cooperate with you in some subtle ways—by having lecturers in to describe education as it is practiced at its best, or by organizing groups to consider child study in its relation to schooling. But it seems to me, and perhaps to you, that that would be a long drawn out and often a heart-breaking way of benefiting the community. You might not live to see it bear results; you wouldn't have the fun of seeing your money start something.

My proposal, therefore, is that you leave alone these outworn schools, and make a fresh start. Find a great teacher somewhere—be sure to ask the right persons to help you—and found a new elementary school. You can't, to be sure, start a rival public school but you can found the best possible kind of a private school with a great number of free scholarships.

I can see your frown of disapproval. You "believe in public schools." So, sir, do I when I find them fit to believe in. You see it is the fine private (*Continued on page* 296)

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Rick: A Retrospect

By HIS MOTHER

IT is not because Rick was my own little boy and is no longer with us that I see him through a haze, nor is that haze a mist of grief. It is not, I think, because he represented childhood in the abstract, which is lovely at the lowliest. Perhaps it was not even his beauty, nor his stature, nor his boyishness, nor the odd whimsicalities of his speech and bearing, nor the little perversities and difficulties which made his short life a kaleidoscope of peace and tempest.

I look back over the five years that were Rick's short life, and through the thin curtain between his eager being and his aching absence I see his tiny figure hustling and plunging down that brief vista. I cannot realize that he was ever meek, though I well remember moments in his life, moments of exquisite quiet and concentration wherein the restless, buoyant spirit of him seemed softened to more than earthly outlines. It was at these moments that, watching him, one less close than his mother might catch the reflection of a quality in Rick that came close to being heavenly, and wonder, almost in awe, at its sheer beauty. I do not mean that this quality was peculiarly Rick's: it is, I think, the essence of any child's spirit—a rare and perfect thing.

I do not have to strain my eyes to look down the vista, for it is pathetically brief and he is there, very plainly, in each bright segment of his growth. I see him first, a wee thing, a creeper, a toddler on unsteady and not too shapely legs. At this stage and a bit beyond, he is the most distractingly attractive destroyer known to a family where precocious infants have been the rule. He seizes upon precious articles and hurls them to quick destruction. He snatches butter from the table and plants a lump of it upon the wall. I discover him one day—a child raised in God-fearing orthodoxy as such things go—draining the coffee cups of the plumbers who have come to make repairs and have been fortified with a hot drink against the bite of winter and cold lead pipes. I find him standing atop the dining-table brandishing bread-knife and carving-knife in either hand, and I rescue Captain Hook in the act of falling on the polished surface. He does nothing that is expected of him and everything that is not.

It is summer, and Rick is three. The youngest of the children, he alone will capture and cherish living, squirming reptiles. Frogs and worms are a grand passion. Thrilled at possessing them, going to any length in their pursuit, he is never cruel to the creatures, although we discover him snatching up the kitten and propelling her through space in the manner of small boys immemorial. At evening he is ready with slight persuasion to release his prisoners, in the hopeful belief that he will make a new and more fascinating haul on the morrow.

There are moments of tragedy now in Rick's life, of disappointment and heart-break. One night the chicken-house door is inadvertently left unfastened. A skunk descends and wipes out wholesale the entire flock of nineteen chicks. (They had been raised from egghood and were the children's own.) It is the proud duty of whichever child is first dressed each morning to turn the wooden button, to raise the hinged flap that serves for a door, to let loose the chicks and see them emerge, blinking, scurrying down the tiny runway to the circumscribed freedom of the chicken-yard beyond. On the morning of the massacre it falls to the lot of Douglas, a visiting six-year-old, to perform the privileged ceremony. The tragic discovery is at once made and communicated breathlessly to the other children and to me; whereupon the entire party goes forth to view the gruesome sight. Never have I seen such utter and devastating woe as that with which small Richard meets the calamity. He talks of it afterward oftener and with more concern than do the other older children.

It is summer again, and Rick is four. His passion for reptiles has grown even as he has grown. One day he and the other children and I discover a thirty-inch garter snake lying under a log half a mile from the house. The way is a back trail through heavy pine growth, and leads down a sharp, dangerous descent beside a gorge formidable enough to a four-year-old, then over a stone fence topped by a three-foot barbed-wire barricade, and on through more undergrowth and across a brook. It is just beyond this brook that the children make their discovery. Rick is the only one of the quartet who will come within touching distance of the snake, although there is a boy of ten among them. He grasps it below the head, holds it at arm's-length, and carries it showing its fangs and lashing itself in fury, back over the entire trail to the house, where a wash-boiler awaits its reception. Another day he stalks and takes possession of a tiny tree-toad, making the capture at a point much further down the same wild trail and carrying the little creature most carefully back in his cupped hands, now and then spreading his fingers "to give it air." But for all his pains the toad was dead when (*Cont. on page* 295)

"I see his tiny figure hustling and plunging down that brief vista"

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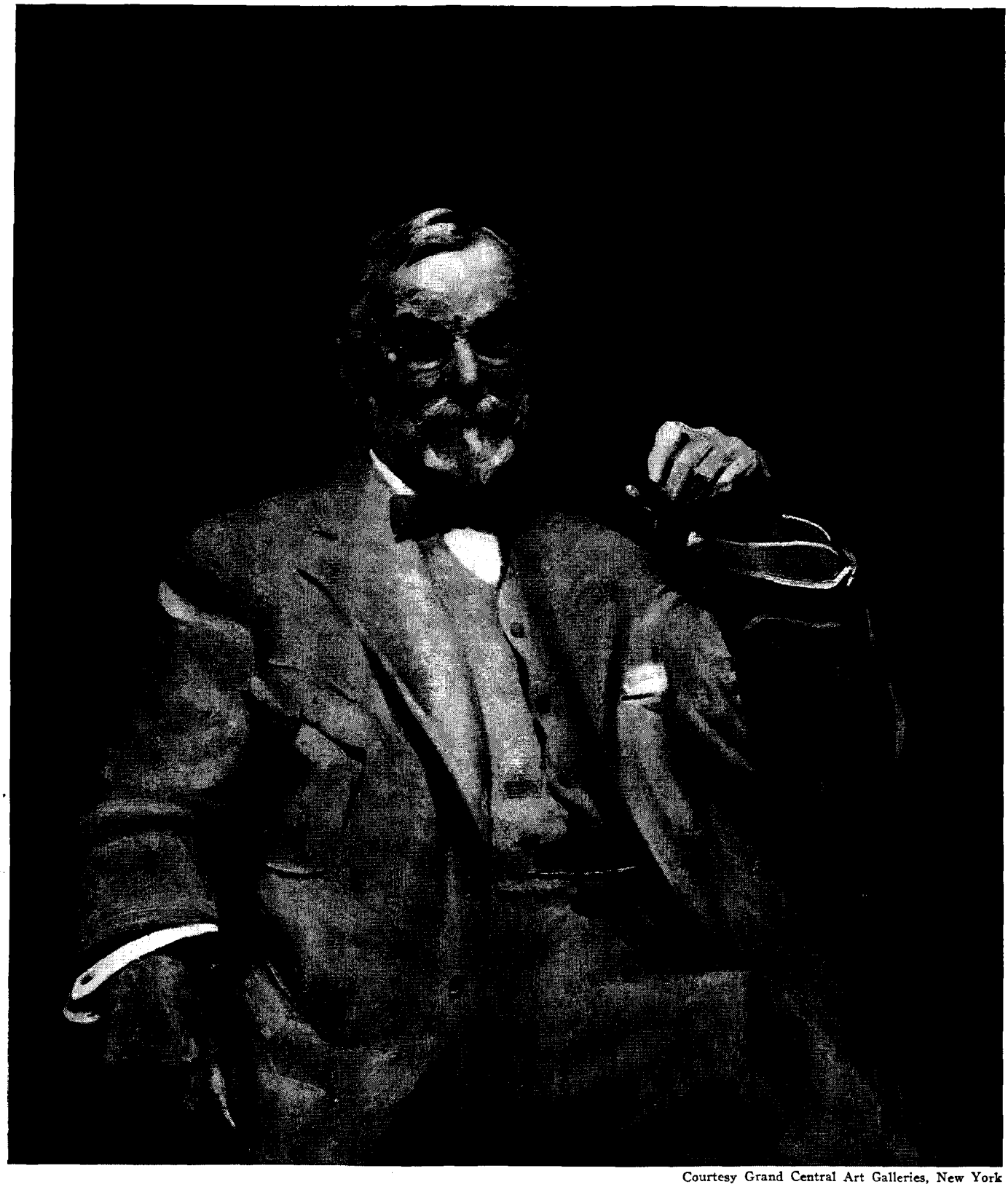

Courtesy Grand Central Art Galleries, New York

ROBERT W. DEFOREST : 1848-1931

From the portrait by John C. Johansen

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THE FOUNDER OF SURVEY ASSOCIATES

AT every stage in the development of Survey Associates, throughout the years, has entered the gift of a living man by himself — and that man, Mr. deForest. Not to us alone was he thus open-handed, but in social work and municipal affairs, in the arts and in nature, in city and country, state and nation, he gave and built. His contribution to this venture of ours, his impress on American life, did not close with his death in May. And we of The Survey are in some part stewards of his imperishable gifts of the spirit.

Mr. deForest was a direct descendant of that "indefatigable Walloon" of the same name whose statue stands in Battery Park, New York. The founder's bent reemerged in new ways in a new time. As settlement had pushed westward across the continent, our political structure was framed to serve the needs of an agricultural nation. But with the rise of industrialism from the Civil War on, with the sheer growth of our cities, came the call for developing social institutions and organizations to meet the new stresses of American life and to unfold its latent possibilities. It was in this epoch that Mr. deForest's half-century and more of creative citizenship fell. Manhattan had again become a frontier. Lawyer of distinction, participant in large business affairs, he had a genius for cooperative effort which he projected in the fairly unexplored fields of charitable, social and cultural activity. There it was that with his builder's instinct, his supreme common sense, his faith in voluntary enterprise, he laid foundations which broke with precedent and will endure. It wasn't so much that he put the breath of life into the work of his hands as that he was an architect with a great gift for designs through which natural forces might find themselves and bring service and beauty to the common life.

THIS bent can be put in terms of the sequence of social organizations with which he was identified: the Charity Organization Society of New York with which he threw in his lot as a young man and of which he was president for over forty years; the Welfare Council, a new incarnation of the same principle, the inception of which he headed in his seventies; the American Red Cross, his vice-presidency registering his creative part in turning what had been largely "a charter and an emblem" into our furthest flung social-service organization. This same bent can be put in terms of his pioneering in movements for the prevention of tuberculosis or the provision of remedial loans, and in a score of other prescient undertakings. More especially it may be put in terms of the sequence of Mr. deForest's work as chairman of the New York State Tenement House Commission which rewrote the ancient law of shelter to meet the changed conditions of congregate living; of his public service as the first tenement-house commissioner of New York City, entrusted with the delicate task of throwing new social controls over private property; of his outstanding share in the Regional Plan of New York, our most adventurous project in the conquest of urban environment. This bent could be put in terms also of the Metropolitan Museum of Art, the Municipal Art Commission, the American Federation of Arts, all of which he served as president; or the Adirondack Mountain Reserve in which his concern for beauty reached out from city to wilderness. It could be put in terms of the flexible provisions in which he recast the principles of the charitable trust in creating the Russell Sage Foundation and the New York School of Social Work; or of the membership corporation in chartering Survey Associates of which he was president from the first. These in turn brought his instigative powers of organization to bear in the fields of social research, education and interpretation.

IN a later issue of Survey Graphic we shall carry an appreciation of Mr. deForest by his long time associate, John H. Finley of The New York Times, who, back in the 90's was editor of The Charities Review, which Mr. deForest founded and which was the forerunner of The Survey. In the first number of that journal, the first article was written by its founder and dealt with the charity organization movement which was then gathering headway as an insurgent and clarifying force in our American communities. He marked that under its varied forms it stood for these active principles:

Investigate: get at the facts as a basis for help or action.
Organize: bring scattered forces to bear; cooperate resources, experience, effort.
Educate: get beyond the few and make for general understanding.

There is no need to point out the dynamic bearing of these principles on the projection of journalistic research and interpretation. Such a synthetic job has not been altogether easy—especially in a periodical dealing not only with advances and works of good-will but with cross-fires of criticism and proposal; dealing with them in times of ferment and expanding conceptions, of the breaking of crusts in men's minds. Through it all we have tried to keep open house both to those who had the new to offer and to those who would hold fast to that which is true. It is to be borne in mind that neither your radical nor your reactionary is essentially open-minded; they are bound up in their espousals. For tolerance we must turn to the laissez-faire liberal to whom freedom of the mind is an article of faith. That tolerance characterized Mr. deForest and was one of his signal contributions to the fortunes of our mutual adventure. That and a fine loyalty to his associates, their performance and their human frailties, in the process of carrying forward an experimental undertaking on the borderland of social work and journalism. To it all he brought courage and constructive bent, sagacity, friendship, sentience to a changing world, steadfastness.

These things we told him at a supper, to which his associates in kindred fields were asked in 1928 when the fifteenth anniversary of the founding of Survey Associates coincided with his eightieth birthday. These things we bear witness to now. It was a joy to work with such a man. P. U. K.

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Science and Health

A Prescription for Cultivating Sales Resistance

By E. P. LYON

WHEN in organic evolution you got an animal that could observe (and I use the word as meaning the operation of any of the senses)—an animal that could observe and remember and correlate or reason about what it observed and remembered, then you had the beginning of science. For science is exactly what comes out of the situations I have listed. It is knowledge gained by observation, tested by experience, arranged and classified. It is also the mental outflow, the logical conclusions that come from such observations, testing, measuring, arranging, classifying. Apart from our senses and our brains operating under sense impressions there are no facts. Interesting speculation, yes. Yet what we call an hypothesis in science must rest upon some facts, must correspond to those facts. Speculation without observation lands in superstition, is swallowed up.

The millions of recorded measurements concerning phenomena of all kinds in our universe show that nothing ever happens by chance. There are no exceptions to nature's laws. So certain is this that when something happens out of expected order—that is, the order the scientist expects—he begins to look for an unknown cause. If a planet varies from its calculated orbit, he looks for and finds a new planet pulling upon the first one. When a photographic plate is blackened in the dark he looks for and finds x-rays, radioactive substances.

While this great principle that nothing happens by chance is true, yet we constantly say, "That was just a chance shot." Or we say, "Just his luck." Or we say, "That was a miracle." How can we reconcile two such conflicting points of view? On the one hand nothing happens by chance; on the other hand life is full of chances.

Of course there is no real conflict. The exigencies we speak of as chance, or luck, or miracles are really in our own minds. They are an expression of the fact that many happenings are due to complicated factors—factors so many and so complex that the mind cannot grasp them nor estimate the results in advance. If one were able to do this he could prophesy the most complicated event as well as that the sun will rise tomorrow, or that a heavy object thrown into the air will fall again to the earth.

And that leads me to say that there is a scientific doctrine of chance or law of averages. Given the number and character of the variables it is a matter of mathematics how often a stated combination or result will follow. This principle, which is the basis of statistics and of insurance and of organized gambling, extends from the meeting and separation of atoms, the breaking of molecules of radium, the combination of genes in a sex cell, all the way up to the collision of suns in stellar space. It is a principle that a scientific-minded generation should understand and cherish; and especially because of its constant application in the discussion of health.

And now as to health! The little dictionary on my desk defines health as freedom from disease. Many object to this definition as negative. They prefer something like this: health is the normal, efficient action of body and mind.

For us, in this discussion, definition is of little importance. What we wish to know is whether what we call health is a thing which can be approached and studied by the methods of science. Is it a phenomenon to which observation, comparison, experimentation, measurement can be applied? Can you use your senses and your brain in the investigation of health just as you can in investigating electricity, chemical action, rainfall, sunshine—any other phenomenon of nature?

As regards the body there ought to be no difference of opinion. It is material, occupies space, has weight, exhibits parts or mechanisms, manifests forces and energies, operates in the time system. All these can be measured: strength of arm, swiftness of running, pressure of blood, volume of respiration, quantity and heat value of food, number of blood corpuscles, optical properties of the eye, temperature and chemical composition of the whole or any part, speed of nervous action, rate of growth, dozens of others. Normal averages can be set up. Variations can be noted. The limits within which efficient or healthy activity occurs can be found out. I think you will have to say the body in health or disease can be an object of scientific study.

AS regards the mind—have we here a different order of thing? It is true we cannot see, feel or weigh the mind. It cannot directly affect the observer's senses. But we know it by its results. In this respect it is like electricity, magnetism, wireless. You cannot see, touch, hear, taste or smell the radio waves that are filling the room you are in at this moment. You realize their existence by their effects when they act on your radio set. It is the same way with mind. We can study it through its operation on the body. We can say that this mind operates in correspondence to normal standards; that another mind is aberrant, does not operate to normal standards. We can measure minds through the results of their operation. A competent physiologist claims that a person actively using his mind uses up more oxygen and burns more food than one whose mind is idling. Presently, he declares, we may be able to measure mind action (brain action, if you prefer) in terms of calories of heat produced. Mind too, you must conclude, is a phenomenon susceptible of scientific inquiry. In saying this you do not have to tell what mind is. In fact you leave the nature of mind for inquiry to establish, just as you do the nature of electricity or magnetism or gravitation.

Body and mind, in health or disease, are matter which can be observed, experimented upon, measured, thought about. They have indeed been very extensively observed, experimented upon, measured and thought about. The result of this scientific activity is the science of health or its converse,

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the science of disease—known together as the science of medicine. This knowledge has the same degree of reality, the same degree of validity as other science, of which indeed it is an inseparable part.

Like all scientific knowledge the science of health and disease is gained by the use of the senses, but in this case we have the advantage of senses that cannot be employed on objects outside ourselves, namely, such senses as pain and hunger. These are like all the other senses, dependent on stimulation of anatomical structures, transmission over nerves and action of brain centers. Like the other senses they furnish information which is reliable to the extent that we can correctly interpret it.

PAIN is no more mysterious than sight or smell. It differs only in that it tells you about the condition of your body and nothing about any outside body. It is true that pain is often wrongly projected—that is, the mind interprets it as being in a different place than that in which the painful stimuli are acting. But in this respect it is no different from other senses. Hearing, for example, is very imperfectly projected, likewise odor. If one touches briefly a spot on the back of your neck you cannot bring a finger, on the average, closer than two inches to the spot touched. We who live in an age of science ought to recognize these facts about pain, ought not to be confused or mystified by them, ought to adjust ourselves to them.

Furthermore there are not two or four or ten sciences of health or of disease—two, four, ten kinds of medical science—any more than there are two, four, ten sciences of electricity. One person may know more than another about the whole or about a single part. But what all men together know about health is *the* science of health just as what all men know about electricity is *the* science of electricity.

Now what says health science? What are the fundamental things that science has established of importance to each living human?

First and most important, science says health is a quality residing fundamentally in the organism itself. Call it constitution, call it heredity, call it what you will—whether you are healthy or not healthy depends primarily on the mechanism inside your skin. The inside conditions are enormously more important than the outside conditions—I mean when outside conditions are those we speak of as the ordinary or usual environment. What the human mechanism will do automatically to adjust itself is enormously more important than anything anybody can do from the outside.

THIS thing I am trying to explain goes very deep into the foundations of biology. It is recognition of the fact that life is an automatic, self-adjusting process. In biology we speak of regulation, of regeneration. In medicine we speak of *vis medicatrix naturae,* the healing power of nature. Words, these, which stand for processes we can observe but cannot at present wholly explain.

Living matter tends to adjust, to regulate, to regenerate, to heal itself. You cut off a lobster's leg. A new leg forms. You cannot make it form something else. You make two like sterile cuts in the ears of a rabbit. To one you do nothing except keep out the dirt. The other you treat in any manner you choose from goose grease or red flannel to the newest chemical stimulant or electric doodad. The first cut heals as rapidly as the second.

Without this regulating, healing power of nature the smallest wound would be fatal, the slightest infection would kill. Without this power the comparatively little that human experience, that is, medical science, can do would be futile. Doctors often comfort, often alleviate, many times cure in the sense that without their aid the patient would die. Surgery saves some, a few specific drugs save some, serological treatments save some, changed habits save some. But in all cases what the doctors really do is to help conditions so that nature—by which we mean the automatic powers of the body—can heal. Health is an automatic process. You can influence it a little more than you can influence the weather, but not much more.

Ninety per cent is the smallest figure than any one mentions. "More than 99 per cent" say other doctor friends of mine when I ask what proportion of the health of men living naturally, instinctively, is due to their own innate constitution.

Living matter is rigid, tends to resist change, tends to keep the same composition and form. If it were not so, species could not be maintained, individual organisms could not continue to be individual, would change to something else. But also, in some degree, living matter is modifiable. If it were not so, there could be no evolution. As I see it, just to the extent that the former quality dominates the latter, health is an automatic inherent thing and not one to be manipulated, modified, controlled.

And that brings me to a question, a vital question: If practically speaking health is automatic, and if what you can do to influence it is usually slight, and if in many cases you do not know whether you are influencing it for good or ill—why, I ask, do some of you work at it so hard? Why not let the machine do the work and have a good time yourself?

FOR many people, I am convinced, the mad quest to preserve or to get health is taking away the joy of living, the joy that health itself should give. In general leave your health alone—just as you leave your gastric juice alone, just as you leave your brain alone, just as you leave your dog's health alone. Don't meddle with it. That is the first great teaching of science in regard to health.

Do not think I am belittling the medical profession—rather I am explaining the essentials of medical science. It is a wonderful science; and its exponents, the physicians, do wonderful work. They need no defense by me. Nor am I concerned with those people who can objectively regard themselves as they can their automobiles or sewing machines. I am thinking of the thousands who keep thinking about themselves, keep thinking about their health and are afraid. The more these can realize the fundamental fact that health is mainly inherent and automatic and act on that fact, the happier they will be.

Remember I am speaking of those who are reasonably well, of those who have health. That there are some who need to guard such health as they have, some who need aid or advice to get back their health—that goes without saying.

I have spoken as strongly as I could and always with the reservation that there are things men can do that affect health in some degree or, rather, affect the chances of health. These things that men themselves can arrange or do are of two kinds, that which the community or group can do and that which the individual himself can do. What says science as to the relative value of these health efforts?

Science says that those results which emanate from group action are much the more important—in other words, for the

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average individual, public health action is more valuable than private health action. The municipality, state or group gives you safe water, safe milk, isolation, quarantine—in other words, a reasonable control (not so good as it might be) of infectious diseases. This is important—really important—as a health factor from the side of environmental control. Other preached and propagandized community health activities are of less—many of minimum or negligible —importance.

Now the practical bearing of these facts is that the average citizen should know something of public health, should inform himself as to which of the advocated health actions are important and should see that the funds his community has to spend for health are concentrated on essential tasks and not diverted for individual or small group hobbies as is so often the case. The average, intelligent, informed citizen should be impressed with relative values, with what I earlier referred to as chances. He should know that a community dollar spent on the root questions of health is better *for him* than ten dollars of his own money spent at a drug store. He should see to it that the health department of his city or district is adequately supported—most of them are almost starved to death.

Finally we come to that one per cent or two per cent or one tenth of one per cent which each individual can do for himself for the safeguarding of his health. This is where the big money is spent, and with least result. The printing press and radio bombard Mr. Average Citizen with health shot, grenades and high explosives until it is no wonder he is confused, shell-shocked. Note carefully that every exploiter of these agencies has something to sell. The advertising men have their imagination in the clouds, their facts and their ethics an equal distance under ground. These health racketeers are not in business for their health—nor for your health. Foods, drinks, tooth pastes, soaps, special articles of clothing, patent medicines, appliances of a hundred kinds—many of them fakes and all advertised to a credulous public in the sacred name of health! That is the condition under which we live. Remember that health is automatic. Never read health advertisements! Dam the radio (spell "dam" either way you wish). That is the first advice I have to offer as regards individual health effort.

SECONDLY, bear in mind the doctrine of chances. Don't be afraid. You are not afraid of railroads, of automobiles. Yet there is always the remote chance of accident. I note that one must travel over one million miles by passenger plane, on the average, before he is killed. Put another way, if one flies ten thousand miles a year, he will be 109 years old when he crashes. If one keeps vaccinated, I presume he will be, on the average, more than a hundred thousand years old when he dies of smallpox! I note the statement of an insurance company that twice as many people are injured by skidding in their bathtubs as by firearms; that more children five to fifteen years of age are killed by accident than die of disease.

I knew a lady who would never sit under the front of the balcony in a theater for fear someone would fall over on her. Many health fears and precautions are just about in that range of probability. Try to size up the chances and make your health efforts where they are most likely to count for something.

In reality if we consider infections as accidents—which they really are—the ordinary healthy human mechanism should run with very little tinkering. There is small chance of its going wrong—very slight reason to fear. At the present time there is too much tinkering, too much fear.

That it is well to have your machine looked over occasionally, if you can regard that process objectively and not get worried about it, may be advocated as reasonable. That any questionable symptom or observed departure from normal, even though slight, should be looked into is common sense. The essential is a reasoned, wholesome attitude toward life and health. Remember how easy it is to imagine. Hold firm to realities. Don't tinker and don't worry. Empty out your drug closet and keep your golf clubs there. Don't lose sight of the fact that I am speaking to Mr. Average Healthy Citizen—and to Mrs. Average Healthy Citizen, nè Neurotic.

A FEW things undoubtedly you ought to do. You can get yourself vaccinated at proper intervals against smallpox and typhoid. These are admirable precautions and usually left to individual initiative. You will, if you are wise, have your children immunized against diphtheria and scarlet fever and decrease tremendously the *chances* of their having these once dreaded, still dreadful diseases. Rest is cheap, and no personally commandable procedure is more conducive to health. Nobody, save possibly the bedding people, advertises rest because no one can get paid for it. It is free as oxygen and you can take what you need; ought to insist on taking what you need. Exercise costs nothing and the reasonable use of the muscular system, particularly outdoors, is admirable for body and mind.

These are things you can do of your own initiative to apply on that one per cent or two per cent or one tenth per cent which the individual can do to safeguard or improve his personal health. And there are some others—mostly of a negative or "avoid" character that are reasonably important.

On the other hand there are plenty of things preached as vital to health concerning which science has little or nothing to say—sometimes, indeed, speaks adversely.

Brushing the teeth is a nice habit; but no one has proved that it saves teeth and all the flamboyant advertising about tooth pastes is rottenest tommyrot. No one has ever proved that a clean man is more healthy than a dirty one. This is no argument against bathing. Bathe for aesthetic reasons or as a measure of self-respect or for the pure fun of it, but don't expect to prolong your life by soaking in a tub or lathering with a particular brand of soap. A doctor friend who spends part of each summer in a remote country hospital in Austria tells about a man of fifty odd years who came in for some eye trouble. He had never had a bath in his life. By scraping, clipping, scrubbing they got down to the real man. He liked it. Now he comes back once a year for a bath, says it is good for his eyes!

There is no better general guide to food choice than healthy hunger. If you take a reasonably sufficient and varied diet under nature's promptings, your chances of vitamin deficiency are mighty small. Some day the results of research may justify a shotgun vitamin prescription for the whole country, but not now. Therefore don't waste your good money on yeast. The way to keep lean is not to eat—it costs less than getting fat.

The use of disinfectants around the house comes in the lower brackets of health promotion. Fumigating a sickroom is considered by most authorities (*Continued on page* 293)

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Letters & Life

In which books, plays, and people are discussed

Edited by LEON WHIPPLE

Laughter of America

AMERICAN HUMOR, *by Constance Rourke. Harcourt, Brace. 324 pp. Price $3.50 postpaid of Survey Graphic.*
BONERS, *compiled by Alexander Abingdon. Viking Press. 102 pp. Price $1.00 postpaid of Survey Graphic.*
MISTER NOODLE, *by J. P. McEvoy. Simon and Schuster. 186 pp. Price $2.00 postpaid of Survey Graphic.*
HOW TO BE A HERMIT, *by Will Cuppy. Horace Liveright. 328 pp. Price $2.50 postpaid of Survey Graphic.*
HARD LINES, *by Ogden Nash. Simon and Schuster. 99 pp. Price $2.00 postpaid of Survey Graphic.*
TIMID SOUL, *cartoons by H. T. Webster. Simon and Schuster. Price $2.50 postpaid of Survey Graphic.*

THE funny-bone of America is dislocated. We were once a humorous people, rich in tall tales, local clowns, comic talkers, animal mythology, shrewd Yankee jokers and frontier rhapsodists. Our laughter had deep roots, as Constance Rourke reveals in her admirable book, so that we almost found "the illusive goal of unity and the resting place of tradition" in the melting together of the great native creations — Yankee wit, backwoods saga-maker and Negro troubador. The national spirit made itself heroes, and a native tongue, and a common legendry. We only needed a little more genius, some fire and discipline of conscious art, and a final Declaration of Independence from European culture, to have reached an epic revelation of our people, our land and our history. Walt Whitman came near the vision and the language; Mark Twain missed from an inferiority complex in the face of Europe; Sinclair Lewis has fought a good fight.

But we have failed—for the time—and now pitiful thin streams of jest have to be pumped by ballyhoo through syndicate ditches across national fields that should be lush and flowery with rivers of laughter. You would think our present plight calls for uproarious humor, to express our feelings at the paradox of plenty-poverty and to keep our spirits up. But we have not even apple-songs to break our sullen misery. The Yankee is silent in his abandoned cities; the son of the backwoodsmen tells no tall tale of the Niagara of wheat that sank the Farm Board; the Negro chants no work song of satire on the captain-man: He has no work.

So these small samplings of current books that seek to amuse are but mild eddies in the stream of humor that Miss Rourke traces with richness of background, catholic sympathy, vivid sense of the American spirit and sure knowledge of spiritual geography. They will amuse—if you are not exigent. Boners is a grand collection of mangled definitions and crazy answers to quiz questions. You can quote them by the page to the right audience and add to the hilarity of the party. But they leave no afterglow nor prove anything about America. The fun is intellectual, based on a feeling of superiority and the pleasure of recognition. Hard Lines presents some keen satire in verse that is intricately successful in nonsenscical rimes. Words deliquesce in the most abandoned ways as if the poet had given up the struggle. But the hits are local and contemporaneous; the book is delightful sophisticated fooling, but New Yorkish, not American.

J. P. McEvoy is in the American line, preoccupied with character, and character, according to Miss Rourke, has always been the chief interest of our spirit. But his work is hard, brittle, cruel almost to literary sadism. The oaf who makes a success with a slapstick comic-strip, Mister Noodle is a disagreeable cad whose money sends him to New York night-life and a flop, then back to the sticks for new platitudes. McEvoy knows the roots of things are in the home-town soil, but he hates that, just as he hates these fungoid characters of his, salesmen, vaudeville hoofers, motion-picture people. His techniques are mechanical and his satire lacking in any genial fellow-feeling. He scorns the native material he uses and misses the note of universality in Ring Lardner, to whom he is akin, and who Miss Rourke lists as a minor master of the grandiose small-towner and of the salty American vernacular. Both are over bitter for my taste.

So are the cartoons of The Timid Soul by H. T. Webster—probably because they are too true. We are all timid souls, sidling and apologizing through a life that is too much for us first just because it is life and second because things are so complex and menacing. The timid commuter is precisely the reverse of the Yankee who won by his wits or the frontiersman who used pine-trees for toothpicks and thunderbolts for repartee. These cartoons are urban and defeatist whereas the tradition was wood- and river-born and faced the universe with a giant's vain-glory. You chuckle at Webster's recognition of our universal plight, but the Timid Soul will never lick a continent! Will Cuppy promises well for he has escaped the city, sits on his own bottom, loves exaggeration and has a sense of local color. He draws from the earth and character and is unashamed to be the fool. We hope his new book will be as mad as this one.

REALLY you can find more of the native stuff outside of books, in the *popular* media. The radio gives us a shadow of the Negro in Amos and Andy and a mild version of the Yankee peddler in Main Street sketches and other New England bits. The backwoodsman has come back in the folksongs of the Crockett mountainers and the "westerns" of the movie-palaces. Even the gangster films are a throw-back to the tradition of braggadocio and physical prowess. Their funerals are tall tales. Will Rogers is compared by Miss Rourke to Jack Downing, the Yankee of the 1820's, but he is more symbolic for he is also the cowboy frontier wit (with a trace of Indian) as well as the cracker-box philosopher. His popularity in the screen version of Mark Twain's Connecticut Yankee, as the after-dinner satirist and newspaper monologuist, offers a kind of hopeful synthesis of the old native strands.

Miss Rourke does not appraise our present sad state or its causes, but one must be that we are divorced more and more from the earth whence humor springs and we have lost the animals. The generation that thinks milk comes from contented cans will know no beast lore, no fable or allegory of animals, no wonder or recognition of this nether kingdom. There should be a preservation society for the beasts of literature, the jay-bird, Bre'r Fox, Bre'r Bear, the cow-pony and the immortal mule. They are becoming extinct.

Of course we have the machines, grotesque enough, and tall tales surely. But the machine cannot be tolerated if it does the unexpected. That is too deadly. Yet the unexpected is the essence of humor. The first years of the automobile were humorous: the Ford stories were based on a kind of animal

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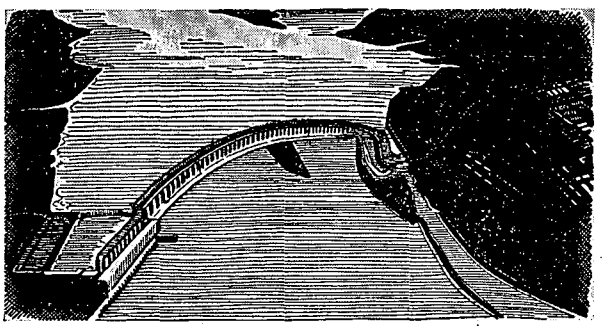
obstreperousness in a machine that was a cross between a buggy and a mule, and not too dangerous. But that myth died out with Model A. The telephone is a kind of familiar imp with a fringe of legend. But machines by nature revolve in orbits with no trace of the free-will that brings joy from a goat or a rabbit. The only animal that science has brought us is Mickey Mouse; he proves how much still we relish the tall tale, the animal grotesquerie and the supreme contempt for natural law.



I have hopes even now that the truck-drivers and taxi-men will breed a race of tall tale-tellers about giant cars, feats of speed and skill, triumphs of Paul Bunyans by gas and wheel. And the steel-workers who play with death in the air must have in their deeds of derring-do the raw matter of sagas, chanteys of The Rearin' of the Empire State. Sky-scrapers are symbols of conquest, rich in poetry and exaggeration. But so far neither breed is articulate. The rhythm of their jobs binds them and by-play is dangerous. I have never yet yielded to a strong desire to play pussy-wants-a-corner with the pretty lights, the cops and the traffic around the El posts at dusk. But the game is possible. May some new poet sing its thrills.

Two kinds of propaganda for young people — the Dnieper project, one of many illustrations in New Russia's Primer, the Soviet exposition of the Five-Year Plan, for children from twelve to fourteen (just published in translation in this country by Houghton Mifflin Co.), and a picture from the new Fascist second reader, dramatizing the importance of military training for national defense

Laughter seems at the bottom swing of the depression cycle: it suffers perhaps from technological unemployment. But Miss Rourke is full of good hope. She believes that some day we may find a genius who will make an epic about the traditions that she and others are so gloriously bringing back into the national mind, an epic of sea, woods, rivers, prairie, of animals and giants, of Yankee, frontiersman, Negro, Indian. And she holds that the novelist or poet who would record our day must somehow have his roots fast in these old glories of American laughter. LEON WHIPPLE

Angles on Russia

THESE RUSSIANS, *by William C. White. Scribners. 376 pp. Price $3.00 postpaid of Survey Graphic.*
RUSSIA'S FIVE-YEAR PLAN, *by Michael Farbman. New Republic. 220 pp. Price $1.00 postpaid of Survey Graphic.*
MAKING BOLSHEVIKS, *by Samuel N. Harper. University of Chicago Press. 162 pp. Price $2.00 postpaid of Survey Graphic.*
THE CHALLENGE OF RUSSIA, *by Sherwood Eddy. Farrar and Rinehart. 278 pp. Price $2.50 postpaid of Survey Graphic.*
THE SOVIET CHALLENGE TO AMERICA, *by George S. Counts. John Day. 362 pp. Price $4.00 postpaid of Survey Graphic.*
THE RED TRADE MENACE, *by H. R. Knickerbocker. Dodd, Mead. 277 pp. Price $2.50 postpaid of Survey Graphic.*
THE ECONOMIC LIFE OF SOVIET RUSSIA, *by Calvin B. Hoover. Macmillan. 347 pp. Price $3.00 postpaid of Survey Graphic.*

THE growing abundance of books on Soviet Russia in this country is symptomatic. Washington and Moscow are still not on speaking terms, but the progress of the Five-Year Plan has exacted a universal recognition despite and in defiance of the diplomatic non-recognition of the erstwhile "economic vacuum" on the part of our pious statemen.

With the exception of Mr. White's entertaining sketches of individual Russians in this transition period, all the other books in the present sheaf approach Russia from practically the same angle, the Five-Year Plan. It would be difficult, indeed, to ignore this angle, since the Plan embraces every phase of life and activity in the Soviet Union. The Pyatiletka is an absorbing faith and actuality for the Russian people and anything outside of its scope seems remote and unreal.

The Plan itself is admirably presented by Michael Farbman, a veteran investigator of post-revolutionary Russia. His little book is an epitome of exposition and analysis, performed with rare objectivity. It is neatly supplemented by Professor Harper's small masterpiece. Making Bolsheviks is an impartial study of the means and methods employed by the Soviet authorities for the attainment of the goal. Both Farbman and Harper know the country and its language, and though they may differ in their outlooks, they possess in common the freedom from errors and misjudgments due to superficial observations by visitors for a fortnight, who depend on interpreters and "How To Learn Russian While Chewing a Caviar Sandwich," and then proceed to write a volume on USSR. For a brief and meaty digest of the Russian situation these two booklets have no rivals.

Sherwood Eddy has written a comprehensive account of Soviet Russia with enough of a historical background to make the present conditions appear logically linked with the past. The strength and the weakness of the book may be found in the author's religious fervor with which he imbues both his praises and strictures. The moral aspect of the issue bears a decisive value with Mr. Eddy. His observations and conclusions are obviously colored by the bias of an American idealist of the Liberal-Socialist brand.

As the title of Mr. Eddy's book suggests, it discusses the challenge of Soviet Russia to other countries. A similar motive lies behind the title of Professor Counts' work, The Soviet Challenge to America, one of the most thorough analyses of the Pyatiletka, its motives and perspectives. The author's particular field is American education and the strongest portion of his book is the one that deals with the educational and general cultural aspects of Soviet Russia. With a fine fearlessness Mr. Counts compares the ideology and system of his own country with those of Russia and draws inferences that are free from chauvinism as well as from the petrified complacency of a professional pedagog.

What Mr. Knickerbocker saw in Russia during his two months' sojourn as a correspondent of The New York Evening

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Post he has reported faithfully enough. His statements and descriptions, correct on the whole, suffer from journalistic haste and overemphasis on the sensational. Hence the horrendous title, The Red Trade Menace, and its implications.

Professor Calvin Hoover is quite immune from the journalese but he has worked under another handicap, that of academic myopia. While the bulk of his book presents an excedingly valuable appraisal of the Soviet economic system, his asides and conclusions are often unworthy of a scholar. He indulges in such dubious generalities as "the standard of honesty among Russians is generally quite low for they are a primitive people and primitive people are not honest," or that "if it were possible to put the matter to a free vote the writer is convinced that at the present moment the majority of the population would vote in favor of the return of the old tsarist regime in preference to the present one."

From all these books one carries away an impression of the gigantic magnitude of the Russian experiment and of the likelihood of its succeeding. Even the cautious Calvin Hoover admits, in his seesawing manner, the positive results of the Five-Year Plan and the good chances for its fulfilment.

Berkeley, California ALEXANDER KAUN

The New Socialism

AMERICA'S WAY OUT, *by Norman Thomas. Macmillan. 324 pp. Price $2.50 postpaid of Survey Graphic.*

THE "way out" for Norman Thomas is, of course, Socialism. But it is a modified Socialism expressed in terms far less emphatic than that of the assured revolutionism of pre-war years. Indeed the most striking characteristic of this book is its absence of dogmatism and its tentative approach to the more untried and speculative areas of political philosophy.

"The philosophy of Socialism," writes Mr. Thomas, "will not dwell on ultimates or invite men to contemplate a static Utopia. . . . Socialism is not a completely fixed and rigid scheme—even of economic relations," and will destroy "only so much of the old as endangers peace, freedom and plenty." However, despite the fact that "the Socialism worth while is experimental" it is "not unsure of its values and principles." Yet what we find in this book is not an exposition of the values and principles of Socialism as an organized, definite and generally accepted force or body of thought, but an interpretation by Norman Thomas, who is careful to say that what he is offering is "one man's tentative outline." But no one in America has a better right to say what Socialism is or may be and this book has been described by one Socialist editor as the "revised bible of American Socialism."

The author pays respectful tribute to Marxianism and rejects it as a positive guide in much the same terms that an advocate of adherence to the Legue of Nations might reject Washington's Farewell Address as a guide to international policy in 1931. Even the doctrine of the class struggle calls for reservations. It is a doctrine based on fact but it is often "blurred, confused by nationalistic feeling or interest in a particular industry, weakened in force by intra-class differences."

The "corner stone" of Thomas' philosophy of Socialism is a planned control of the resources and machinery of the world in the common interest. It is concerned with the consumer as well as the producer; it rests definitely upon the liberty of the individual and has as its aim "ultimate plenty for all."

Public ownership of "basic industries" is, of course, the first plank but the discussion of what is "basic," how ownership can be achieved, whether or not under some circumstances control may be a satisfactory half-way house, reveals an ability to recognize difficulties and the existence of unsolved problems. The land question is a hard nut to crack and after proposing a modified Henry Georgism for urban lands, ownership for mineral and forest lands, the author confesses his uncertainty as to the extent to which farm land can be dealt with by a "tax appropriating rental values." Inheritance taxes will be depended on to put an end to the inheritance of large estates.

For the individual Mr. Thomas is rather definite. Socialism will "strike from him the chains of poverty and economic insecurity" and this will be accomplished by specific remedial action in addition to the more general measures involving property ownership. These include various widely discussed

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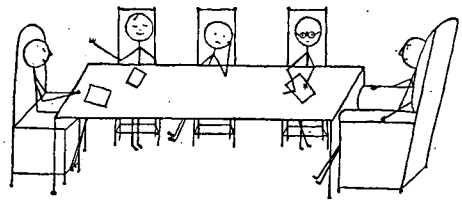

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This is a book that is worthy the attention of thoughtful men. To be sure, there is too much in it. The author tried to cover too much ground and as a result he is sometimes in danger of seeming inadequate where his trouble may be merely lack of space. For example, he speaks of the desirability of a national labor code as if there were only one position to take on such a question and as if there were no serious obstacles in the way. Some other questions are discussed with equal inadequacy. But it was a difficult task that the author set for himself. Upon the whole he accomplished it remarkably well. Here is American socialism as set forth by the successor of Debs.

JOHN A. FITCH
New York School of Social Work

Stuart Chase and Goliath

THE NEMESIS OF AMERICAN BUSINESS, *by Stuart Chase. Macmillan. 191 pp. Price $2.00 postpaid of Survey Graphic.*

STUART CHASE never hesitates to throw stones through dirty windows. He has a strong arm, a good aim and an amazing store of ammunition. This new book of his, made of ten magazine articles, is sometimes repetitious. It lacks the edge of The Tragedy of Waste, the wide, clean curve of Men and Machines. Its final effect is a shower of sharp pebbles rather than a good smash. But it is nevertheless a book that lets in the light.

The writer as usual is concerned with the mess we have made of our Machine Age. In this spring of 1931 "unemployment" is his particular target. But unemployment, Mr. Chase reminds us, is not an isolated phenomenon. It is rather a symptom of all that is worst in our blundering, planless economy. In asking what can be done about it he goes beneath the symptom and seeks to deal constructively with such slippery fundamentals as credit, regularization, distribution, "economic disarmament," city planning. Under Stuart Chase's hand, these are not textbook headings. They become chapters that are swift, challenging, vivid. And lots of fun to read.

Whether or not one agrees with his socio-economic ways out of the place we are in, I think the readers of this book (may they be legion!) will thank Stuart Chase for the Private Utopia at the end. As one approach to his broader program, he has here set down the ten things that to him are most rewarding. It is a useful commentary on much that is being said and thought today. Because to most of us, life-hungry humans that we are, "the common good" becomes clearer and more reasonable when it is stated for us in terms of personal joy and fulfilment.

BEULAH AMIDON

The Devil from the Machine

THE TRAGEDIES OF PROGRESS, *by Gina Lombroso. Dutton. 326 pp. Price $3.75 postpaid of Survey Graphic.*

TO Henry Ford and the other proponents of progress, efficiency and scientific management, it will no doubt be somewhat of a shock to know that any woman could write a book about The Tragedies of Progress. The progress which they extol is supposed to have conferred even greater benefits upon women than upon men. Yet Madam Gina Lombroso, the wife of Ferrero the historian and the daughter of Lombroso the criminologist, has joined the ranks of those convinced that industrialism is not worth the price that mankind is paying for it. In Asia, in America and now in Europe, the numbers of those who are disputing the current dogmas about mass production and mass consumption are constantly increasing.

Unlike the majority of books written about the horrors of the factory system, Madame Lombroso's does not stop with a discussion of the tragedies which are incidental to factory production. While she touches upon the subject of long hours, low wages, child labor and the like, she is more concerned with the inherent and inescapable tragedies of progress and prosperity.

After an analysis of the historical basis of industrialism, she makes what is virtually an inventory of the destructive consequences of modern machinism. This rather awkward word "machinism" is the best term that the translator of the book was able to find to use as an equivalent for the Italian word

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macchinismo. No doubt many of the items in her inventory will be cavalierly dismissed by ardent advocates of industrialism, either on the ground that they are exaggerations or that they are unavoidable incidents during the transition stage to an industrial culture. The majority of our idealists, on the other hand, will underestimate the weight of her indictment because they have become so accustomed to blaming all the evils of industrialism upon private ownership and lack of social control that they can see nothing wrong in industrial production itself.

The last items in her list of the "destructions of machinism," however, cannot be included in those which would be eliminated under a planned social economy. These "tragedies" would be intensified by "five-year" plans and by the integration of industry. "Boredom," she says, "is the result of the brilliant conquests of industrialism." The destruction of idealism, individuality and intellectual joys, which has come from the fact that a great part of everyday life is given up to standardized repetitive work, has left mankind weary and bored. According to Madam Lombroso the lack of idealism, the suppression of individuality and the indifference to intellectual life are primarily due to the fact that machinism involves a suppression of manual activity. The very fact that industry has "relieved" man from his work at the handicrafts and taken from woman the work of spinning, dyeing, sewing, as well as housekeeping, has plunged men, women and children into a boredom from which they seek to escape through all sorts of distractions.

It is one of the ironies of life that the majority of idealists today have accepted Karl Marx' analysis of the machine and the machine age and that they are devoting themselves to trying to control a frankenstein which never should have been brought into existence. George Bernard Shaw is among the most ardent adherents of the conventional idealistic point of view, which he sets forth at great length in his The Intelligent Woman's Guide to Socialism.

In The Tragedies of Progress a really intelligent woman shows conclusively that the machinism apotheosized by Shaw and by Lenin, by Norman Thomas and by Stalin, has clay feet.

RALPH S. BORSODI

Married Love Now Legal

MARRIED LOVE, *by Marie C. Stopes (Authorized edition). Putnam. 165 pp. Price $2.00 postpaid of The Survey.*

THE issue of The Survey for October 12, 1918 was barred from the mails because it contained a review by Mary Ware Dennett of Dr. Stopes' Married Love. The book was held by the postoffice to be "obscene" and "immoral" and any issue of a periodical reviewing it, or carrying an advertisement of it, or even mentioning it was denied the use of the mails. The action of the postoffice was, to be sure, of little effect, for it did not discover our review until after the issue had been delivered to subscribers. But it led to some amusing incidents such as the case of a teacher at Yale who ordered an extra copy for his classroom library. We wrote him that we could not mail a copy and gave the reason. A few days later he turned up in The Survey office, bought a copy and carried it back to New Haven in his pocket.

Since 1918, seven hundred thousand copies of Married Love have been circulated in English-speaking countries and a comparatively small number have been bootlegged into the United States. But times change. In April Judge John M. Woolsey of the United States District Court overruled the customs authorities and found Married Love to be

> a considered attempt to explain to married people how their mutual sex life may be made happier. . . . I cannot imagine a normal mind to which this book would seem to be obscene or immoral . . . its whole thesis [is] the strengthening of the centripetal forces of marriage, and instead of being inhospitably received it should, I think, be welcomed within our borders.

The immediate result is the publication in the United States of the edition authorized by Dr. Stopes on which Judge Woolsey's decision was based. The decision applies only to the customs, but the postoffice usually refrains from further action after a court decision. This edition, moreover, omits about

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two pages of contraceptive advice, illegal in the United States, which is a minor part of the English edition. We republish below Mrs. Dennett's review of twelve years ago with her cordial consent:

There are only 175 pages in Dr. Stopes' little book, yet it is a milestone in sex literature. Walter Gallichan says in his Psychology of Marriage that "most of the scientific investigation of the feminine psychology and physiology is the labor of men, but the time has come when women will carry on the task, probably with greater insight and candor and without sex bias or sex antagonism." This is precisely what Dr. Stopes has done. It is written from the woman's point of view only in that the woman's part of the human point of view has heretofore been mostly omitted or misunderstood, and this book reveals it.

Her starting point is unique in sex literature. It is to make marriage beautiful by developing and using, not repressing, the sex side of life. Most writers on this subject have expended all their energy on a fervent series of "don'ts" by which they hoped to make marriage safe, clean, moral and all the other virtuous but not joyous qualities. Dr. Stopes' book is full of "dos" instead. It encourages us to feel as well as to know.

By deft but utterly simple elucidations it lifts one up out of the mess of age-old taboos and ignorance into the light of joy and understanding. It is a thrilling combination of very explicit information and sentient idealism. The information goes straight to the middle of the things people want most to know, which are usually sidestepped by writers on sex matters. The idealism is the idealism of art, not "morals." In the introduction she says: "The great majority of people in English-speaking countries have no glimmering of knowledge of the supreme human art, the art of love."

It is by no means a plea for "free love" or sexual irresponsibility—quite the contrary. It takes monogamy for granted without much argument, but instead of handing out a preconceived rigid monogamistic system to a more or less rebellious humanity and insisting on "restraint" as if we were prisoners under discipline, she begins with love and shows practically how it can make marriage a work of art. "Only by learning to hold a bow correctly can one draw music from a violin." She devotes several chapters to specific instruction on how to "hold the bow."

Mary Ware Dennett

The Romany Stain

FLAMENCO, *by Lady Eleanor Smith. Bobbs-Merrill. 398 pp. Price $2.50 postpaid of Survey Graphic.*

FLAMENCO is not a threadbare tale of a white baby kidnapped by Gypsies but a thrilling story of a Gypsy girl bought for seven guineas from its father by an Englishman and put to bed with his own fair daughter, loved by his sons, and desired, in moments of passion, by himself. This Englishman, a decaying squire who has bolted Coventry to hide his face behind ale mugs with plowboys while his wife intoxicates herself alone, is a remarkable character.

Yet for me privately he is less interesting than Lobo the Gypsy who sold his child for seven guineas that he might ship to America. In August 1820 Lobo, who had killed a man of his own dark blood, fled Spain. He took with him his pregnant wife, his children and his blind brother-in-law. You will have to travel far in the romantic journeys of literature to equal the magnificent incidents of that trip: how unforgetable is the glee of the children as, crossing the mountains, Lobo tells them how to kill a man. And when the time comes for his wife to deliver her child, Lobo, having no taste for feminine upheavals, snares rabbits in the woods while his blind brother-in-law plays a *flamenco* tune. How can you describe the overpowering *flamenco?* It's the Spanish-Gypsy style of folk music; it's the Gypsy flair, the Romany passion. And the surging *flamenco* forever fires the veins of the child born that day.

It's the primitive passion which catches the Englishman's fancy, which rouses his sinister lust, and rules the destiny of Colereddy on the moor. . . .

A beautiful, unholy, romantic story. Fortunately it is cast in the dark dimensions of a century ago and thereby more believable. The Gypsies are genuinely savage, shy as birds, cruel as serpents. Camila, the child born to *flamenco* music, who grows up to bear the only son of the strange Lovell line in Dartmoor, is as wild as the rain o'er the fens.

Lady Eleanor Smith tells the story with relentless abandon, fearless as a Gypsy grasping a lonely traveler's bridle at mid-

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night. I dropped the book at the end and hurried to a Gypsy camp. They have not changed. They've disarmed! And they can't devour dead automobiles like dead mules on the highway; but—and this is important if you want to enjoy Flamenco to the hilt—they are still as restless and untrembling as Lady Eleanor describes them.

VICTOR WEYBRIGHT
Editor Adventure, New York

In Darkest South Africa

CALIBAN IN AFRICA, *by Leonard Barnes. Lippincott. 245 pp. Price $3.00 postpaid of Survey Graphic.*

APPROPRIATELY bound in velvety blackness is this altogether gloomy essay by a young newspaper man of Johannesburg. It is probably true that the Union of South Africa today exhibits the world's worst case of color hatred, but no region can altogether escape the new wind of interracial liberalism that is sweeping through the established barriers. The picture of race relations today, even in South Africa, is not complete without reference to the increasing manifestation of impatience of the younger generation with the caste taboos imposed from above.

The explanation for South Africa's oppressive social system does not lie in the Dutch Afrikaner's biological heritage, as the author makes out; for, elsewhere Dutch colonial practices follow—and have even initiated—enlightened modern standards. It lies rather in an unfortunate combination of circumstances: isolation from the main stream of political and social thought among the white peoples of the world, at first involuntary; the hardening of the defensive attitude of the dominant minority group into a permanent brutality toward the conquered race; and, most recent, the necessity of defending the material gains of several generations against the claims of newcomers to their share in the country's natural wealth. Each of these phases is familiar to us through parallel developments in our own history. It so happens that South Africa is in a much earlier stage of accommodation between its component racial groups.

The real danger, as Mr. Barnes rightly points out, is that with an effective bar against European as well as against Eastern immigration, the gradual influx of new interests and of new ideas is held up, so that the conflict between the dominant spirit of oppression and the spirit of revolt is producing a series of embittered clashes without hope of mediation. This stabilization of belligerency as the outstanding psychological element in internal politics and social organization leads the author to predict a catastrophic end of the Union as a political entity. Other informed students and critics of South African affairs take a more optimistic view; for in spite of the present appearance of a deadlock, much quiet work is going on to remedy the most patent wrongs and to lay the educational foundations for a more effective native self-representation.

The present book will not only help to enlighten the outside world but probably will play its part in stimulating a wholesome inquiry and unrest among thoughtful white students and citizens in South Africa. The burning sympathy and indignation of the author, fortunately combined with unusual clarity of thought, have given his style a moving eloquence.

BRUNO LASKER

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The major attraction of the book is Black Ulysses himself—always an individualist and always ready to burst into song. And through him there becomes apparent once more the power of his race to rise above its dark destiny on the wings of the poetry inherent in wonder and humor. From the big house

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every story of which "Wus filled with chicken pie," to the refrain of the Stewball racing song—"Oh, don't talk about it, talk about it, do I'll cry," to "Dry bones gonna rise again" and Uncle Wailes moanin' in his sleep

> Sometimes I feel like I never prayed a prayer
> Sometimes I feel like a feather in the air

it is poetry that triumphs over suffering. Is it impertinent to ask what folk-product the master civilization of America has produced to compare with that of this uneducated minority in its midst? Perhaps the élan vital has been taking a non-Caucasian holiday these past two centuries! Perhaps during this time western civilization was capable of creating a more direct and active answer to the problem of suffering, but has been—thus far—simply deflected by Mammon!

JOHN WALDHORN GASSNER

Mirror of Germany

GERMANY AND THE GERMANS, *by Eugen Diesel. Translated by W. D. Robson-Scott. Macmillan. 306 pp. Price $2.00 postpaid of Survey Graphic.*

WOULDN'T it be a German who would undertake to write "objectively" about his country and his people? Try to imagine an American doing it about ourselves. By far the best study of us had to be written by James Bryce, an Englishman. The incredible thing is that this German, who by the way is a son of Rudolph Diesel, inventor of the far-famed Diesel engine, has done extraordinarily well what he set out to do. He says that his father made a business of taking him about the world on "journeys on which he would teach me to observe the characteristics of the different nations." This lad (I don't know how old he is) certainly learned somehow to see what he looked at, including the people and things of his own country.

This is no indiscriminately pro-German blurb about Germany; it is a real study of the country; of its historic background, its physical characteristics; of its social institutions and tradition and the social soil in which they are rooted; of its language and spirit; of industry, education and religion. Diesel understands very well that his land is at a beginning; that it has no political unity but must make one. He realizes that the old order has collapsed and gone; that there is in process a transition whose outcome is problematical.

This book will have a long life. I know of no other—certainly none in the English language—to stand beside it. It is to be commended to the general reader and as well to students of modern Europe and post-war problems upon whose outcome the real Germany must have profound influence.

JOHN PALMER GAVIT

Science Catches Up with Religion

THE ENDURING QUEST, *by H. A. Overstreet. Norton. 277 pp. Price $3.00 postpaid of Survey Graphic.*
THE RELIGION OF MAN, *by Rabindranath Tagore. Macmillan. 244 pp. Price $2.50 postpaid of Survey Graphic.*
COSMIC RELIGION, *by Albert Einstein. Covici-Friede. 109 pp. Price $1.50 postpaid of Survey Graphic.*

PROBABLY not one man in fifty thousand appreciates the way that popular religious ideas follow along after the physical sciences at a distance of from three to five decades. By about 1895 the scientific world was completely dominated by the ideas of mechanism and materialism. The gradual absorption of these ideas by the man in the street has knocked the old religious cosmology into a cocked hat; but also it has put the common man into a position where he is much more likely to believe in atoms than in angels and much more likely to think of the universe in terms of blind, unfeeling and purposeless law than in terms of a loving and provident Deity.

But since 1895 science has moved an unthinkable distance and the end is not in sight. No scientist today would dare to venture more than the most hesitant opinion as to the nature of matter—if, indeed, matter exists at all. For materialism and mechanism have simply been laughed out of the laboratory by the rush of new scientific discovery. Scientists in 1895 thought that the ultimate reality was the atom and its movements; but the leading scientists of today are hinting that the ultimate reality is much more apt to be Mind, or Energy, or even Spirit.

Of course, the man in the street won't know this for at least

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fifty years. It will take him that long to grasp the bare outlines of present-day thought. And of course by then the scientists will be somewhere else. But in the meantime the man in the street will go right ahead living as if his outworn and discredited ideas of materialism and mechanism were genuinely scientific and up-to-date.

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Tagore is a Hindu mystic and his language is lovely. You turn from a page of it feeling as if you had seen a sunset. But you probably won't understand what he is talking about. These lectures are the Hibbert lectures for 1930 and they ought to explain Tagore's humanism; but unless you have some mental quality which this reviewer lacks you'll lay the book aside just as ignorant of Tagore's religion of man as when you picked the book up. Near the end of it there is a conversation between Einstein and Tagore, and it is obvious that Einstein doesn't understand the mystic-poet either.

Einstein's book is not a book at all but just a collection of disconnected materials from a great man's pen. One of the chapters deals with his religion, which is strongly humanistic. The chapter on militant pacifism is a gem and ought to be printed in full, in large type, on the front wall of every schoolroom in the land.

You ought to read these books. At least you ought to read Overstreet. It might keep you from becoming or remaining a religious anachronism. CHARLES STAFFORD BROWN
Colorado Springs, Colo.

Wrongs of the Indians

MASSACRE, *by Robert Gessner. Cape & Smith. 418 pp. Price $3.00 postpaid of Survey Graphic.*

UNCONTROVERTED and condemnatory as an historical novel and with a high-spirited motive of public enlightenment, this vigorous addition to the accumulating literary and artistic reaction against government abuse of the American Indians is to be welcomed. Many pillars sustain the edifice of wrong known as the American Indian problem. And the edifice is no obvious structure but a "house of many mansions." There are uniform government policies which have operated on, or against, all of the hundreds of tribes. But there are additional policies which have been used selectively, as the allotment laws and the denial of government aid to the Indians who are wholly propertyless.

Nor are Indians—nor ever were they—one entity. Diverse ancient civilizations have reached diverse stages usually, but not always, degenerative. Indian life today moves, and it moves on no single line. There are even antithetical movements, as between northern California where the tendency is wholly centrifugal and the Pueblos where it is centripetal. These facts help to explain why decade has followed decade with no adequate book dealing with a subject of vivid and anguished importance, a subject deep in the imaginations of our own people and of many Europeans, yet empirically and intelligently unknown.

Mr. Gessner has attempted what no author for twenty years has attempted and no author for forty years (since Helen Hunt Jackson) has succeeded in. Has Mr. Gessner succeeded? In the reviewer's judgment he has. He has dramatized and popularized more than a dozen major aspects of the Indian record and present state, and without distortion, without fictionizing and without departure from those public records which, in a field of embittered controversy, must be controlling. One critic and another would change his emphasis, would supplement or enrich. But he is striking at the attention of multitudes and raising a cry for action. The public response will reveal his success or his failure. But for Survey readers it is most interesting to know that the book is true. And being

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HAVEN EMERSON

Ways Toward Peace

THE FIGHT FOR PEACE, *by Devere Allen. Macmillian. 740 pp. Price $5.00 postpaid of Survey Graphic.*
ALTERNATIVES TO WAR, *by Florence Guertin Tuttle. Harpers. 271 pp. Price $3.00 postpaid of Survey Graphic.*

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Some may feel that Mr. Allen draws too sharp a line between those who are avowedly, definitely, unremittingly for peace and all others; and that he thus tends to limit rather than enlarge the peace movement, but certainly he gives it thereby entity and vitality. It is the need for more "drastic opposition to war, the war system, and its perpetuators," by those already convinced, which he emphasizes, rather than the education of a wider public opinion, for from his knowledge of the past history of the peace movement as well as of other far-reaching reforms, he knows the numbers to be counted upon for such opposition can never be large.

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It is not so easy, particularly for Americans, to grasp the full meaning and extent of the (*Continued on page 284*)

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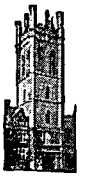

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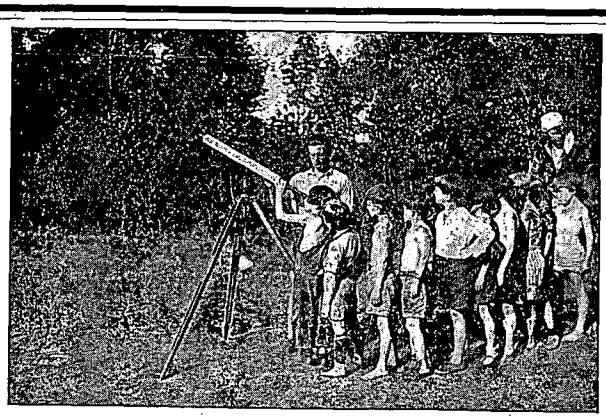

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THOSE EARNEST VICTORIANS, *by Esmé Wingfield-Stratford. William Morrow. 332 pp. Price $3.50 postpaid of Survey Graphic.*

THE earnestness of the Victorians is a quality the author waits for half the book to explain. The flow of his history is as orderly, methodical, unrelenting and majestic as a mighty stream. It covers the whole of the nineteenth century with its concentration upon the long years named for the venerable Queen. What a fortunate name to make an adjective out of, to usurp the years she spent upon a throne! And how the name Victorian covers the century as if she herself had sat upon it with her numerous, voluminous and virtuous petticoats!

Esmé Wingfield-Stratford's main current has the true majesty of history, but there are independent, individual little eddies and curlings of sprightly playfulness on the edges of the stream

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that make it a perfectly delightful excursion. The important aspects of the age are pointed out but the small interests, the picturesque, the playful, the human, the comedy of it all are forever cropping up and it is this quality of the historian's mind and his skill in giving every item its proper value that have at least justified both publisher and reviewer in the discriminating choice of the word "brilliant" to describe it.

The Victorian Age was the triumph of the middle classes and their secret was a damnable earnestness. They had not the bright flashing, delicate touch of genius that accomplished nothing. They had all the solid, serious concentration that wrought an age—a fully completed, massive age, middle-class to the marrow and substantial as Gibraltar, and it was all done by being earnest.

This historian gets around the hackneyed ideas we have about the Victorians with great skill and no boredom, and presents new ideas or rather fully informed ones that do not upset our prejudices in any way but unconsciously raise our critical opinion upon a decidedly higher and more tolerant level. Our own little meannesses that we would not be without and yet ascribe to the age just past, as one acknowledges bad traits as inherited from an inescapable grandparent, are trivial and youthful and pert. It is as though we had tolerated irreverence toward a grandparent who now very sanely and skilfully and firmly, is pointed out to us as admirable and worthy of the reverence and respect we cannot, yet at least, claim for ourselves. It's a very delicate rebuke. JOHN PALMER DARNALL
Cincinnati, Ohio

The Woman's College at Middletown

THE PARABLE OF THE VIRGINS, *by Mary Lapsley. Richard R. Smith. 359 pp. Price $2.50 postpaid of Survey Graphic.*

MISS LAPSLEY has chosen a large canvas, a college generation in an eastern women's college. She seems to have aimed at giving a novelist's Middletown of the current college girls' society; her novel is a patchwork quilt of patterns; many of her characters are freshmen from different sections, from different family backgrounds, with different ambitions. There are various upper-classmen, a few faculty members. One scene hurries to another in familiar impressionistic manner: one is shown the busy, gossipy, much-muddled life of the girls; their revolt (futile, misdirected, frequently stupid) against families, conventions and faculty. One meets the silly, conventional women who are their teachers. One exception, Dr. Austen, is supposed to be a brilliant scholar, a fearless champion of intelligence, individuality and revolt, but as she is drawn she is a weak, watery sketch.

There is little characterization. But that is one of the values of the book. The girls, turned out from their highschools and proper finishing-schools, have little character or individuality; even as types they are not very strongly defined. One girl states, for the information of the less articulate, the *mores* of her generation:

In the first place, if you're a man and really F. F., you can do anything you please except be a teetotaler or work in a store. You can take vacations in a mill or on a flying field, you can drink all you can hold—and you must never look gift liquor in the test tube—you can get stewed about twice a month, you can crash any party and be absent from your own; you've got to pay your bridge losings, but six months is cash with your tailor. You can have any girl or woman of your own set you can get, but you mustn't play around with the cheap sort. Chorus girls are out of fashion; the boys leave them for their Dads.

If you're a girl, you can do the same as the men with the liquor and the matter of paying debts, you can take a job in a store—particularly a fashionable store—but not in the movies, and you can play with a dozen men provided that you don't get caught.

The Russian girl, Sophie Mulinski, who had come specially to take courses under Dr. Austen, reveals:

She was nevertheless puzzled by the blankness of their looks when she spoke of Ibsen or Karl Marx, of the N.E.P. or of relativity; they were not snubbing her; they were only without knowledge or curiosity. "It isn't that they know nothing," she told herself once, "but that they desire to know nothing. It is that that makes them so—so like sawdust." And again: "You do not come to college for the sake of learning, perhaps with infinite difficulty and by slow and bitter means, a little more than you already know?" She paused; Mae was looking at her blankly. Sophie was seized with longing to force this (*Continued on page 288*)

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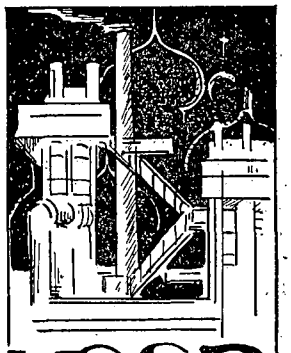

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Today It's Russia

IN the light of what is happening with respect to Russia today, it was rather startling to come upon Washington Irving's essay, English Writers on America (American Literature—complete volume—edited by Robert Shafer. Doubleday Doran. Price $4.50), in which he wrote:

. . . From such sources she is content to receive her information respecting a country in a singular state of moral and physical development; a country in which one of the greatest political experiments in the history of the world is now performing; and which presents the most profound and momentous studies to the statesman and philosopher.

That such men should give prejudicial accounts of America is not a matter of surprise. The themes it offers for contemplation are too vast and elevated for their capacities. The national character is yet in a state of fermentation; it may have its frothiness and sediment, but its ingredients are sound and wholesome; it has already given proofs of powerful and generous qualities; and the whole promises to settle down into something substantially excellent. But the causes which are operating to strengthen and ennoble it, and its daily indications of admirable properties, are all lost upon these purblind observers; who are only affected by the little asperities incident to its present situation. They are capable of judging only of the surface of things; of those matters which come in contact with their private interests and personal gratifications. They miss some of the snug conveniences and petty comforts which belong to an old, highly finished, and over-populous state of society; where the ranks of useful labor are crowded, and many earn a painful and servile subsistence by studying the very caprices of appetite and self-indulgence. These minor comforts, however, are all-important in the estimation of narrow minds; which either do not perceive or will not acknowledge that they are more than counterbalanced among us by great and generally diffused blessings.

Nearly one hundred and fifty years later that utterance fits us like a glove. Such is the paradox of progress.

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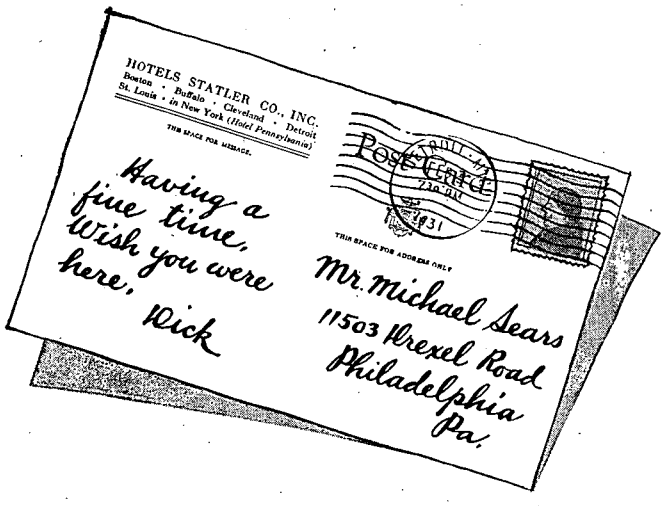
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(*Continued from page* 285) smug girl, if only for a moment, from her calm disregard of values. "You do not desire to study problems more thoroughly to read more books, to think more thoughts? You do not desire that?" Mae shook a slightly disdainful head. "I guess you foreign students don't realize how we Americans feel about a grind."

Miss Lapsley's book is not a good novel nor a bad. It has shrewd observation and a talent necessary to present muddle-headedness convincingly. It lacks the imagination and experience and insight necessary to portray a Dr. Austen or the hypocritical president, Mr. Madison, or the bigoted doctor. Its chief value is as a Middletown of girls' colleges, written by one girl, one a bit shrewder, more articulate and critical. And the judgment that a mere man comes to is that women's colleges are very much like men's. COLEY TAYLOR

Penney's Pilgrimage

J. C. PENNEY, THE MAN WITH A THOUSAND PARTNERS. *An autobiography as told to Robert W. Bruère. Harper. 222 pp. Price* $3.00 *postpaid of Survey Graphic.*

FROM country boy to merchant prince via the twin roads of hard work and zeal for money—this is the pilgrim's progress of J. C. Penney. He believes that money is the "basis of spiritual as well as economic freedom." Like Henry Ford, he belongs to the type of American industrial ascetic, the martyr to success, who without humor, humility or sidelong glance proceeds steadily to his goal. Such men create institutions that alter their countrymen's behavior but their own lives do not exhibit essential change. The observer will find more of interest in the work than in the personal story.

Two episodes exhibiting Penney the man remind us of the unconscious pathos that so often accompanies these careers which are strewn with fame and gold. Observe Mr. Penney going to the station to meet for the first time Mr. Sams, who is later to become his chief executive. He has satisfied himself through correspondence that Mr. Sams is an earnest worker like himself who will not balk at late hours and Sunday labor. He is, however, due for a shock of humanity from his future partner which quite upsets him. "That dog!" he exclaims, "when I saw Mr. Sams and his wife step down from the train with a little fox terrier, my heart sank. I wondered what I had let myself in for."

In his days of affluence and relative ease Mr. Penney hired a man to take charge of the educational work in the stores, but Mr. Penney himself discovered a yearning for another world beyond his experience. "I asked him," he says, "to work with me in arranging a course of reading and study which I proposed to follow as a student and out of which I hoped we could ultimately deduce a study plan for adoption by our thousands of store associates. That proved to be one of the most delightful years of my whole life. I read slowly at first, then more intensively and faster. I read the masterpieces from Plato to Carlyle and Ruskin. I wrote papers on what I read, discussing with Dr. Tapper not only the structure of the written report, but the correctness of my effort at interpretation. I wondered why I had never discovered in the highschool back at Hamilton how delightfully exciting the reading and appreciation of great books can be. Day after day throughout a year I pursued this stimulating adventure."

The bulk of the book is the development of the Penney business. Mr. Penney's chief contribution to the technique of chain-development was his partnership plan. By this each manager shared in the profits of his own store and also in the profits of any other store which he might acquire out of earnings and so bring into the Penney fold. As always, however, individualism finally pays its toll to size. When there are a thousand junior partners the senior partner can no longer adequately oversee their actions. He must therefore restrict their responsibilities. At the end we find the managers still profit-sharers but no longer the responsible selectors of new stores or of the new managers. Centralization has stepped in and even the responsibility for buying goods has been gradually removed from the manager's hands.

The Penney chain has prospered and has made an important contribution to mass distribution. Mr. Penney may well feel entitled to relax somewhat his hold on its affairs and to turn to the breeding of pedigreed cattle and sheep. He is also warmly

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pursuing another interest, vocational guidance. Through the National Youth Radio Conference and the Vocational Department of the J. C. Penney Foundation perplexed youths are being assisted to find the niche from which they also may hope to win their way to fame and fortune. EDWIN S. SMITH
Boston, Mass.

BOOKSHELF

Books may be obtained at the prices given, postpaid of Survey Graphic

MASTER OF MANHATTAN: *The Life of Richard Croker, by Lathrop Stoddard. Longmans. 279 pp.* $3.50.

THOUGH superficial this gossipy chronicle of the late Richard Croker and his leadership of Tammany Hall has its use at this time. It makes clear the comparatively recent origin of Tammany domination in New York City. The still common belief is that Tammany has ruled the city from the days of Aaron Burr down through Tweed to Croker, Murphy and Curry. Mr. Stoddard's entertaining narrative depicts the Master of Manhattan as the man who first welded conflicting Democratic elements into one powerful machine. The author quotes generously, acknowledges his debts and assembles rather than writes a colorful story. But Croker's creation of contemporary Tammany merits a better study.

INTERNATIONAL UNDERSTANDING, *by John Eugene Harley. Stanford University Press. 604 pp.* $7.50.

THIS work describes the principal organizations that have international understanding as one main purpose. The categories include official international organizations, academic institutes (mainly central European), summer or vacation schools and institutes (mainly American), special organizations of a permanent nature, foundations. These descriptions are up-to-date and show what is being done along particular educational lines. Although the arrangement invites interesting comparisons of objective and method, no elaborate interpretation is attempted.

MORALS OF TOMORROW, *by Ralph W. Sockman. Harpers. 331 pp.* $2.50.

WALTER LIPPMANN did the thinking world a great service when he analyzed the old morality of supernaturalism. That morality had been dying for a long time, and was entirely dead in many places. It was Mr. Lippmann's singular work to show its fallacies, and to announce that morality must be based upon satisfaction of human needs. Mr. Sockman writes the book for Mr. Lippmann's preface. The first problem is the discovery of what are the real needs of humanity. He thinks humanity has deeper and more vital needs than food and sex and shelter, indeed that human beings need some religious satisfactions. And he declares that a man can hardly be moral unless he satisfies these religious needs in some measure. Many will not agree with his contentions but those who disagree are likely to be charmed by his literary style, pleased with his wit and humor, delighted with his frankness. You can avoid being pointed out as archaic by reading this book. For this book is going to be read and will cause a lot of discussion.

JUNGLE WAYS, *by William B. Seabrook. Harcourt, Brace. 308 pp. Price* $3.50.

FOR a grown-up reader Seabrook has much the same thrill that a boy got when, exploring the library stacks, he stumbled on Livingstone, Stanley and duChaillu, upon jungles and elephants, gorillas and pigmies. Seabrook sat in at voodoo rites; made friends of cannibals and ate with them—yes, precisely that; had a drinking bout with the leading citizen of Timbuctoo who started out as a French missionary priest and finished with a black wife and thirty children; talked with the holiest man in West Central Africa who expounds a prehistoric formula of the Trinity; witnessed blood sacrifices and the worship of phallic images tall as a man; visited a people who hold that a girl is not eligible to marry until she has proved that she can have a baby. His chief interest is in mysticism, fetichism, which he followed back to Africa from Haiti. The book is disappointing in that there is not more of it in the grand two-volume manner of the earlier explorers. In particular there is not enough about Wamba, a handsome sorceress famous over a wide country, with whom he went into the forest in pursuit of magic and who turned out to be a hussy as well as a witch.

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THOMAS CRAVEN takes art out of its frame and makes it alive and personal. Histories of art are like comprehensive museums. Craven's book is like a connoisseur's dream of a collection, one which extends from the early renaissance in Italy through modernism. He writes about artists who are great because what they are driven to pour forth is of human significance. It is a stimulating book, its enthusiasm carrying the reader along in a vivid pageant of other periods and men who do not die. It stirs the imagination, provokes thought—disagreement often, but thought at any rate. The illustrations are run full-page size, without margins, so that details can be appreciated. Thomas Craven is a born teacher; he sends a reader galloping through his colorful chapters, eager to look afresh at the work of these geniuses. A real contribution to the popularization of art that is making giant strides in this country.

CULTURE AND PROGRESS, *by Wilson D. Wallis. McGraw-Hill.* 503 *pp.* $5.00.

PROFESSOR WALLIS presents first a survey of present-day knowledge in the borderland of anthropology and sociology. The rapid growth of contacts between peoples that have developed along different lines has made the statesman and the educator aware of the practical significance of questions which hitherto have too largely been considered topics of academic controversy. We must understand the growth and diffusion of culture traits and the process of their assimilation if we wish to prevent new culture impacts from generating forces of disruption and vandalism. This book will help such understanding. It examines the various theories of progress in cultural growth and criteria by which such progress may be measured. The historical treatment provides an objective basis for comparison and judgment, and the reader is stimulated to think through the problems raised instead of merely being pushed to the acceptance of a single scale of values.

BLACK NO MORE, *by George S. Schuyler. Macaulay.* 250 *pp.* $2.00.

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DYNAMITE, *by Louis Adamic. Viking.* 443 *pp.* $3.50.

THIS is an outsider looking in, an Austrian considering American labor and being shocked by what he finds. His story of class violence in this country has often been told before, though he reviews it with vigor and accuracy. His own contribution to the story—the thesis that the "racketeering" of today has its roots in "the chaotic, brutalizing conditions in American industry"—is interesting but his evidence leaves one unconvinced. The confusion of economic and political factors into which the author falls, the failure to see American experience as a trial-and-error experiment with democracy, blurs not only Mr. Adamic's ingenious argument but much of the current comment on unemployment, prohibition, "the crime wave" and other phenomena of our national life.

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(*Continued on page* 293)

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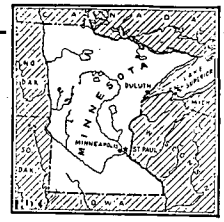

1931

NATIONAL CONFERENCE OF SOCIAL WORK

ELEVENTH NATIONAL CONFERENCE ON SOCIAL SERVICE OF THE EPISCOPAL CHURCH

Minneapolis, June 15th to 19th
The Rev. C. Rankin Barnes, Chairman

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THE RT. REV. FRANK A. McELWAIN, D.D.
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Program sent on request 331 Fourth Avenue, New York City

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Federal Council of the Churches of Christ in America

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"To bring church social workers together for acquaintance and discussion of common problems;

"To bring to church social workers the value of the discussions and associations of the National Conference of Social Work;

"To develop understanding and cooperation between churches and social agencies in communities;

"To make religion a greater redemptive force in all social work."

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(*Continued from page* 290) Her journey was one continuous hardship, stoically borne, with nothing at the end but a bleak and dreary waste. But she got there.

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SCIENCE AND HEALTH

(*Continued from page* 266)

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Science is knowledge. Science should make you bold, set you free. That's the advice science offers to Mr. and Mrs. Average Healthy Citizen—and it's good common sense.

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(*Continued from page* 257)

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RICK: A RETROSPECT

(*Continued from page* 261)

they reached home and tragedy possessed the intrepid hunter.

Winter now, and Lenin, the great Soviet leader, is dead. Pictures of his body appear in the Sunday pictorials and he is talked about in the children's hearing. Bedtime comes and sobs are heard in Rick's room. His father investigates.

"What's the matter, Rick?"

"I'm thinking of Lenin. I can't stop my tears."

"Well, he isn't unhappy. Don't cry about him. Close your eyes and go to sleep."

"But if I close my eyes the tears will still be there."

Tragic and happy Rick!

He is five now—a school boy, a small and eager wayfarer on life's highway. We are on a mission that takes us into the subway to meet his grandmother. We are to meet her at Park Place, and it is Rick's favorite station for it has two magnificent escalators. It is early in the day and both sets of stairs are traveling upward. Rick sees only the one at which we wait. He darts away from me as we stand on the train level and hopping onto the moving stairway is borne aloft in giddy triumph. He gazes down at me in glory and it is a full minute before I wrench myself out of a sort of stupor and pursue him upward. As the moving column deposists me and I look hastily toward the second disgorging platform I see the small figure in gray coat and scarlet cap planted there in consternation, eyes fixed on the stairway moving always upward. Who shall ever know what passed through his small mind in that brief moment of realization that he could not get back to me and safety—that subway escalators did not work in pairs like those in department stores? What eternities of anguish possessed that thwarted little being as he crossed so confidently the space between the staircases and then saw nothing between him and hopelessness? I can never forget how whole-heartedly I wished that I could erase that moment of terror from his memory; the picture itself will never fade from mine. His eager departure, half in mischief, half in pure quest of adventure, my anxious pursuit, the small figure surrounded by alien adults who could not understand why I did not fall upon my erring child with summary and well-earned punishment. Punish? His punishment had been far more severe than I ever would have chosen and for an act infinitely more innocent than criminal.

Why, I wonder, should my most poignant memories of Rick be associated with disappointment and thwarted happiness? Is

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it because of my own desire that he should have had more of the joy of living? Is it a sense of my own personal deprivation and loss?

One last picture—almost the latest—flashes on my memory screen. It is the yard of his school and the small group who call themselves the Play Guild are busy at their play-work. Rick is busy too, till suddenly he appears in tears at his teacher's side. "I was playing so happily in my house," he said, "and someone broke it. . . ."

And now Rick cannot play in his toy-house, nor in any house, ever. A black cloud came from nowhere and when it lifted he was gone too. As in life the small and tender happenings, to a child, seem only part of its daily round, so in death they smite and choke one with their pathos, their futility, their utter innocence. Trains and boats that a living child has fashioned with infinite labor are magnificent creations for adult encouragement. The toys of a child that is gone are pitiful and lonely.

Yet I must not pity Rick.

For five busy years we had him with us, enriching and beautifying those years with his dear presence. If he suffered disappointments he, at least, did not know it; the disappointments of his life were surely less pathetic while he lived than they seem now that he is gone. For, I believe, outside of my own sense of bitter loss Rick lived a vivid and free and happy moment, pausing only for a brief second before he slipped away. His trains and boats and blocks may stab my heart, but tears can never tarnish the bright and beloved spirit of the little boy who was Rick.

AN OPEN LETTER TO A BENEFACTOR

(*Continued from page* 260)

schools, starting years ago with the Francis Parker School and the Workingman's School and others, that have been the experiment stations for what is now considered to be the best in modern educational procedure.

These are the schools that have tried sincerely to put into practice the ideas of our great educators, most notably the idea that education comes through interest and activity on the part of the pupil himself. If you were to spend a morning, sir, first at the ordinary elementary school with just two words in mind —interest and activity—you would see the great difference in educational ideal between the two. In the ordinary school the pupil "does his lessons," first from one book and then from another; in the progressive school some unifying idea or interest catches a group and carries it through varied activity first to one field and then on to related fields of thought.

That the best of private school procedure does gradually seep into the public schools anyone can tell you. For the progressive public schools join hands with the progressive private schools; these schools are visited by many people; they take in apprentices; their teachers write articles and reports that appear in educational journals; they write the new text-book; they take some share in revising the teacher-training courses that influence finally teaching throughout the country.

Now couldn't you, sir, launch such a school somewhere? There are, when all is said and done, so few of them. But again I urge you, don't begin with magnificent buildings. I suppose you must have *a* building to house your pupils, but your real starting point must be a teacher. Give him or her freedom and enough money to swing things reasonably, and then more money when it is needed.

Perhaps you know of such a school already—your grandson attends it and you think well of it. Unless it is endowed or helped by wealthy parents it is destined to a severe struggle. A truly progressive school needs well-paid teachers, needs special teachers; it needs space; it must have plenty of free scholarships. Under these circumstances it can't be self-supporting. It needs *you*.

Will you then, sir, be among the pioneers in a new field of generosity? Will you draw a check today for elementary education?

A. N. B.

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